

BOSTON RECORDER.

NATHANIEL WILLIS PROPRIETOR AND PUBLISHER, CONGRESS-STREET, BOSTON, MASS.

No 1.—VOL. VII.

SATURDAY, JANUARY 5, 1822

Terms, \$2.00 a year, payable in 6 months, | To Agents e.very }
\$1.00 a year, if paid in advance. | 11th copy gratis. }

Foreign Religious Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.
EXTRACTS OF CORRESPONDENCE.

From the Rev. Drs. Patterson and Henderson. Kamenetz Podolsk, June 14, 1822.

It is perhaps already known to you that the face of the hill, forming the right bank of the Boristhenis, on which the Monastery is situated, are found subterranean passages of vast extent, containing the relics of the saints; on which account it is the great resort of pilgrims from all parts of the empire. The number of those who annually make this pilgrimage is estimated at 50,000; some of whom come even from Kamschatka, and other distant regions of Siberia. To direct the attention of such pilgrims, most of whom are excited to proceed to this place from a concern about the salvation of their souls, to that book which alone reveals the true way to eternal life, we could not but consider as an object highly worthy of the Bible Society, and accordingly proposed that depots should be established in the chambers where the pilgrims purchase & light the candles with which they proceed into the *neither parts of the earth* to visit the bodies of the dead, whose graves are set in the sides of the pit—every one in his own house. This was not only approved of, but two very appropriate inscriptions which had previously been drawn up by the Secretary were read, adopted, and ordered to be put up in the most conspicuous place at the entrance to the catacombs. In consequence of this measure, many a pilgrim may retrace his weary steps, laden with the precious treasures of Divine Revelation.

The next Society we visited was that of Volynia, which we found in the most prosperous state, and although but recently formed, it has already effected more than many of our older Societies. We came indeed rather to witness its triumphs, than assist it by suggesting new measures for its adoption. This success, is, under God, to be ascribed to the exertions of the Russian Bishop Stephen, and his Archimandrites, whose zeal and activity in this good cause are above all praise. The opposition manifested by many of the landholders, who are members of the Russian Church, has not been inconsiderable: yet such is the amiable character of these good men, that numbers of the Poles have been gained over to the Society, and are waiting with impatience for the completion of the Polish Bible at present printing in Moscow; one thousand copies of which will be required by this Society as soon as it leaves the press. Due measures have been adopted by the Bishop for supplying the Clergy with the Bible; & no Student who requests from the Rector a certificate of his proficiency in theological and other knowledge, can obtain it without previously being in possession of a copy of the Scriptures. Three Associations have already been formed in connexion with this Auxiliary, one of which is in the town of Berdichef, which is inhabited by upwards of 16,000 Jews, several of whom have aided its funds by their subscriptions, and not only purchased copies of the Old, but seem anxious also to obtain the New Testament. In the course of our progress through this government, we were furnished with the most convincing proofs of the eagerness of that people to receive and read the testimony of the Messiah. Having anticipated frequent opportunities of intercourse with them during our journey in these parts, we had previously ordered regular supplies of the Hebrew New Testament to be sent from Petersburg to meet us at the more important stations. In the town of Jitomir, particularly, our lodgings were almost besieged by Jews, who form by far the most numerous part of the population; to whom we gave copies after ascertaining their ability to read and understand the Hebrew, and the probability of their making a proper use of the sacred gift.

Having learnt that there was a settlement of Karaim Jews in the town of Lutsk, Dr. Henderson visited that place from Ostrog, in order to ascertain what facilities might exist for the distribution of the Scriptures among them. In their appearance, their manners, and mode of worship, these people form a striking contrast to the other Jews. Unshackled by the trammels of the Talmud, their minds are not circumscribed by the puerile sophistries of the Rabbies, but are more open to conviction, and better able to judge of the truth of what is proposed for their belief. We had entertained the hope that some of the Hebrew New Testaments might be advantageously disposed of among them; but, to our no small joy and surprise, found that they were already in possession of that book, and seemed to be perusing it without prejudice. The Rabbi himself produced a copy from his library, in the course of our conversation relative to the fulfilment of ancient prophecy, and spoke of its contents in high terms of respect, before a large company who had collected at his house in order to listen to our communications. That the Messiah is already come they are not convinced, but their minds seem to be interested in no ordinary degree by the subject; and were proper measures adopted for directing their attention to the true meaning of their own

Scriptures, the paramount authority of which forms one of the most distinguishing parts of their creed, it cannot be doubted but many of them, at least, would be brought to the knowledge of Jesus Christ, and him crucified. It deserves to be recorded, to the honor of the Karaim of Louisk, for the space of two hundred years no instance of law-suit or prosecution against them is to be found in the public documents of the place. They still retain the use of the Tartar language, both in their daily intercourse, & in the synagogue for the purpose of explaining the Hebrew text of the law.

From the Rev. Dr. Pinkerton.
Paris, Sept. 28, 1821.

You will rejoice to hear of the well-being of the Paris Bible Society. During my stay here I had repeated interviews with the Noble President, and the leading members of the Committee. The Marquis continues to take a very lively interest in its prosperity, and was present at the meeting of the Committee on the 25th, at which I had the honour of assisting.

The affairs of the institution are conducted with great order and punctuality. They have rented a suitable house (rue du Sentier No. 9) for a Depository and a Committee Room, at which Mr. Billing resides, and fill the office of Assistant Secretary and Depository. The Subcommittee meets regularly once a week, and the General Committee once a month. They have already selected out of Mr. Dudley's valuable Analysis, those parts which are suitable to the sphere of their operations, and have published them along with other appropriate circulars addressed to the Protestants of France. The plans recommended in this publication, for augmenting the number of Auxiliaries, and conducting them on proper principles, will doubtless produce much good. Our excellent friend Professor Kieffer was not able to attend the Session of Committee. He is now confined to his bed, and I have very serious fears respecting his valuable health. It was with the utmost difficulty that he wrote to you on the Turkish business. Every matter concerning it is now in order, and on his recovery he will begin immediately to revise the New Testament and proceed on the principles laid down for this matter. But as the labour of revising, copying, and correcting the proof sheets of the whole Bible is too much for one individual, I earnestly beg your committee to permit Professor Kieffer to engage an assistant in the work.

I had a long interview with Baron de Sacy yesterday. He repeated his assurances of rendering every possible aid in carrying forward the Oriental works. We settled with him every thing relating to the Carshun and Syriac Testament, according to the principles laid down in my communication to you on this subject. In my estimation, Paris is one of the most important stations, in a literary point of view, for promoting the object of our Society, that is to be found in Europe. There are vast treasures of manuscripts in public libraries, and in the possession of private individuals here, which are but little known. During the Revolution the MSS. of the Catholic Missionaries, both here and at Rome, were subjected to the vicissitudes of the times, and many of these precious works are now to be found where least expected.

From the Minutes of the Committee of the Russian Bible Society, May 5, 1821.

The Astrachan Society informs us, that out of 100 copies of Genesis in the Hebrew Tartar sent by its committee to the Pensa Society, 70 were presented to Mahomedan priests, the Mollas and Jachans, who received them with delight, and declared they understood them perfectly well. From this account, as well as from the communications of Mr. Solintzky, our correspondent in Russia Minor, it is evident that even Mahomedans receive the word of God with gladness; for he mentions in one of his letters, that the Moffi in Orenburg had paid him 400 rubles for 50 copies of the Gospels in the Persian language, which were already distributed amongst the Imams.

From the Secretary of a Bible Society in Germany.

Last year a member of our Society conceived the happy idea of distributing 200 Testaments among the Catholics, on their way to W——, a celebrated resort of pilgrims. The Testaments were given to him for that purpose, on payment of a small sum, but they were found insufficient. Last week this distribution was repeated, and I had the satisfaction of being present myself. A much greater number was divided among the pilgrims, in all 550 copies, 150 of which were granted by the Committee gratis. Notwithstanding this, however, 200 persons were sent away without any. I cannot find words to describe the gratitude and exultation with which most of them received the word of God; how they pressed our hands, imploring blessings upon us, and promising to remember us in their prayers. A few days afterwards, a woman came and requested me to give her such a book as the pilgrims had obtained. I asked her how she came to hear of it. "Ah!

replied she, "I saw them resting in the shade by the road side, reading their books. This strange sight astonished me: I sat down also, and having desired one of them to let me look at his book, the contents so pleased me, that I resolved to do my utmost to procure another like it." On enquiring who had directed her to my house, she told me she had walked up and down the town for an hour, till she found it. In order to put her desire still more to the test, I said, "You have very probably heard that these people obtained their books gratis, and therefore expect—" "No, my good Sir," she interrupted, putting her hand into her pocket, "poor as I am, I shall willingly pay for it: what is the price?" I then gave her a copy for the price of the binding; and she left me with the joy of one who has found a treasure.

CALCUTTA.

Extracts from the Journal of the Baptist Brethren, Messrs. Yates and Hare, in an excursion from Calcutta, as far as floorshedabad.

Leaving home on Wednesday morning, October 11, and attending an interesting Anniversary of the Calcutta School-book Society, we proceeded to our boat, kindly lent us for the trip by a friend: and having called in our way at Doorgapoor for our native brother Fauchoo, who was engaged to accompany us, we went with the tide to Serampore, where we arrived in the evening. Here we called on the brethren, heard an excellent sermon from Dr. Carey; and late at night started for Chinsurah.

Saturday, 14th. We reached Santipore, a large town, this morning to breakfast, and having proceeded to the market-place, collected a larger congregation than yesterday; they were very attentive, and many by their nods and smiles expressed their approbation of what we said. Many were very eager to obtain our books, but very few able to read them. We pursued our voyage till evening, when we anchored at a distance from any town.

On Sabbath morning, at breakfast time, we reached a small village, where we went ashore. Here, under a large tree, we found a poor woman, about fifty years old, brought to die by the side of Gunga. She complained of no pain, but seemed laboring under great weakness. Having unfortunately no medicine, we gave her a little brandy and water, and despatched her relations into the village, to make her some gruel. At this time was brought to the same spot, an interesting young woman, about twenty years old; and on the other side we found lying on the ground, deserted by her friends, a third, about twenty-five. All these could speak without difficulty, were free from pain, and would probably in a short time have perfectly recovered, if properly attended; but yet we fear are doomed to perish, through the neglect and superstitious cruelty of their relatives. We got a promise of nutritious food for them all from their relatives, and having no medicine with us, after giving the two latter likewise a little brandy and water, (which they would take, although given by us, as medicine,) left them with a heavy heart. Well may it be said, that the dark places of the earth are full of the habitations of cruelty!

DIGAH.

The following interesting narrative given by one of the native itinerants at this station, is extracted from a communication received from Mr. Rowe.

When one day deploring the little success attending our labors among the heathen, Roopdas quoted the words of our Lord: "For judgment I am come into this world; that they which see might see, and that they which see might be made blind." I asked him how his eyes came to be opened. To this he replied, by giving me the following account of his past experience. "My parents," said he, "were worshippers of idols, and for this purpose always kept them in one corner of the house. When I was a boy, and without wisdom, I used to imitate others in the external acts of idol-worship, such as bowing to the idol, saying this is my god, &c. but my heart had nothing to do with these things. My parents would frequently say, 'You must bow to the god,' and I followed their advice; but the whole of my worship then amounting to nothing more than repeating what I heard others say in their addresses to the idol. When I was about fifteen years of age, I felt a strong desire to know what was right, my mind became more enlightened, and I rejected idol worship. I also threw away every thing that was connected with the worship of idols. These convictions were first produced by reading attentively some of the Hindoo shasters, in which the worshipping images made of wood & stone was forbidden. In these shasters it was also said, that God had sent his Son into the world to teach men the way of righteousness. The way exhibited was an entire system of good works, and there was not a word respecting Christ or his atonement. I resolved upon adopting this system in the most rigid manner, and to live, what was pointed out in the shasters to be, a life of holiness. I abstained from flesh,

liquors, and all sensual indulgencies; adhered to truth in all I said, and was particularly cautious not to inflict pain of any description upon any living being. I sent my wife to her relations, left my father's house, and became a Fakere, I travelled a great deal, in hope of gaining more knowledge respecting God, and the way of salvation. I was then in the habit of regularly praying to God, two or three times a day. As a preliminary to this exercise, I used to turn my face to the north, take off my turban, and place it on the ground by my side, spread my upper garment on the ground before me, and bow three times. The substance of my prayer was: 'Great God! I am a sinner! I am helpless! I repent of my sins. Give me food. Give me raiment. Keep me from evil. Keep me in health. Forgive my sins. Deliver me from sin. Take me to Heaven.' For about twelve years I was tolerably satisfied with this system of good works. At this period I was led to think more on what way I was about to obtain salvation, and I had many misgivings of mind on this subject; and the more I thought, the more my mind became unsettled. While in this state of mind, I had the following dream. I thought I saw a person come to me clothed in white, and saying: 'Go to some of the English people, and inquire of them respecting the way of salvation.' The person then disappeared. When I awoke I related this dream to some of my friends, and said I would certainly go. They ridiculed me much, and told me I was gone mad. After this I took a journey to Calcutta, to visit some of my friends, and returned in about a year. I then repeated my determination to go to some shahib to inquire respecting the way of salvation. My friends treated me as before, with the exception of one (Seebdas, who was afterwards baptized), who agreed to accompany me. With this object in view, we proceeded to Dinapore, without knowing any thing about the Missionaries at Digah. When we arrived opposite the mission premises, I walked backwards and forwards in the public road, thinking within myself, 'here are many shahibs, to which house shall I go?' While revolving this over in my mind, the native schoolmaster, seeing I was a Fakere, came to me, made his salam, and asked me to go into his school. After asking me from whence I came, whether I was going, &c. he told me to sit down. Soon after, Seebdas took up the Hindostanee New Testament, and read part of our Lord's sermon on the Mount. I then asked, 'What kind of book is this?' The schoolmaster replied, 'This is the word of God, for every one to hear. I told him this was the very thing I came to inquire about. Brethren Brindabund and Kureem, who had been out publishing the gospel, now returned and entered into conversation with me. The next day was Lord's-day, and I attended Hindostanee worship. What I heard and read came home to my heart. I renounced my cast, eat and drank with the brethren, and resolved to become a disciple of the Lord Jesus Christ. Seebdas also did the same. When all this reached the ears of my friends, many of them came to me, prostrated themselves at my feet, and intreated me with tears to return to them. They promised to obtain my cast again. However, I was determined to become a disciple of Christ, and resisted all their attempts to divert my attention from this object. When they found nothing would induce me to return, they gave me a great deal of abuse and left me." Since Roopdas made an open profession, which is now several years ago, we have had to mourn over some things in his conduct, but I still hope his heart is right with God.

From the Baptist Irish Chronicle.

PROGRESS OF SCHOOLS IN IRELAND.
Extract from the Journal of Mr. Thomas, dated Limerick, September 20, 1821.

My Dear Sir,—It is with heart-felt gratitude, and with tears of joy, while I inform you that the Lord appears abundantly to bless the Society's labors, the schools in the County of Clare, at Nenagh, and Ballynahinch, near Newport, the County of Tipperary, are in a state of pleasing prosperity. The children have made great improvement in spelling, writing, reading, arithmetic, and committing the Scriptures to memory; order and cleanliness are observed; the schools are crowded with children, even at this season, when those are employed, who can be of any use in endeavouring to save the harvest.

When we consider the great opposition, the influence of prejudice and priestly power, together with a long reign of ignorance, particularly in those dark parts, we must conclude, "This is the Lord's doing, it is marvellous in our eyes." In the parish of Moynoe, where there is neither church nor chapel, priest nor minister, there is a good school; the Scriptures are read and committed to memory, and also read by the school-master in the Irish language to the poor people, who had never seen a Testament before.

I wrote you a letter last month from Fodern, which is about seventy miles west of Limerick, in the County of Clare; I stated the great want of schools, and en-

treated the Committee to allow me to establish three or four, or more if possible.

A poor man came to me when there, who is a Roman Catholic, and said, "Sir, I should be very happy if I could get an Irish Testament." He appeared ashamed to ask for it, esteeming it too great a gift to receive. I said, "Why are you so desirous of getting one; can you read it?" "I can read it, Sir, and I want to learn the knowledge of God; for, * * *, we know nothing about him, and that is a dreadful thing; and I want to read it for my wife and children, and for my neighbors: * * *, we are all wild and ignorant!" I was very much affected with his address, and the simplicity and apparent sincerity with which he spoke. He added, that if a penny would purchase it, he could not obtain it; but he would cheerfully work for 3 pence a day, to make up the price of a Testament, if he could get employment. I immediately gave him a copy in the Irish letter, which he received with inexpressible gratitude and joy. He instantly opened it, and read very perfectly, collecting the sense of every verse, and explaining it in Irish and in English to those who were present. An interesting conversation took place between them, and the people praised the Lord in their own language! In this place nothing but Irish is spoken: I soon disposed of as many IRISH TESTAMENTS as I took with me, and promised to send them more. It gives me great pleasure that that benighted and neglected part of Ireland has been visited with the beams of divine mercy; where the word of God was neither seen, nor I believe heard of, till, through the instrumentality of the Baptist Irish Society. O may the Lord accompany it with his blessing, and the influences of the Spirit!

Please to send me as soon as possible, another chest of English Testaments, some second class Spelling-books, and as many Tracts as possible. The word of God is making great way, principally through the means of education, and the children in many instances are become teachers and missionaries to the parents.

From the London Jewish Expositor.

INTERESTING COMMUNICATION OF DR. PINKERTON, RESPECTING THE JEWS IN POLAND.

The intelligence communicated by Dr. Pinkerton to the Committee during his late visit to England, was of a very interesting kind.

He pointed out on the map a district, comprehending Russian and Austrian Poland, and a part of Turkey, in which he said at least THREE MILLIONS of Jews were to be found.

Among these he declared there is an unusual spirit of inquiry upon the subject of Christianity, and a readiness to receive the New Testament which surpasses expectation. As he himself travelled through their towns, they would often exclaim, "Here comes the Bible man and he will give us Hebrew New Testaments."

In confirmation of this statement, he read an extract from a letter lately received by the Bible Society, from the Rev. Drs. Henderson and Patterson, who were at the time of writing it in the heart of this district.

They wrote that at "one place, where there were 16,000 Jews resident, they found a Bible Society in active operation, and who, said they, do you suppose were the most zealous supporters of it? The Jews. They further declared, at among an interesting colony of Karaites Jews there, they found the Hebrew Testament in general circulation, and that they spoke of it with the greatest respect: And they added, that wherever they came in those parts, their lodgings were actually besieged by Jews, who came asking for the Hebrew New Testament.

Under these encouraging circumstances, Dr. Pinkerton most affectionately and solemnly pressed upon the Committee the necessity of strenuously cultivating, under the divine blessing, this promising field. Circulate, said he, the New Testaments as widely as possible, and above all, send out as many well qualified Gentile missionaries as you can. Sow your seed plentifully, and send forth your laborers with earnest prayer for a blessing. Leave the result to God."

We can only add that it is the earnest desire of our Committee to follow the advice, and comply with the request of this experienced counsellor: if the Christian Church will enable them to do so, by the increasing liberality of their contributions and support.

EDUCATION OF JEWISH CHILDREN IN HOLLAND.

We have heard with much satisfaction, of the establishment of a Society at Amsterdam, of united Jews and Christians, for the purpose of educating the Children of the poorer part of the Jewish Population. The intention is to give them general instruction, and to teach them to read their own Scriptures in the Hebrew Language.

We hail with pleasure every attempt that is made to impart to this long neglected race, the advantage of education, to raise them in the scale of intellect and being.

AMERICAN EDUCATION SOCIETY

A SPEECH, DELIVERED BEFORE THE AUXILIARY EDUCATION SOCIETY OF YOUNG MEN OF BOSTON, BY ONE OF ITS MEMBERS.

It has been with sensations of pleasure and deep interest, that I have anticipated this evening. This Society excites reflections of unmingled satisfaction; I consider it one of the most happy circumstances of my life, that I have been permitted to associate with my companions in laying the foundation of so noble a structure. To all of us our labors in behalf of this institution can afford no other reflections than those of substantial satisfaction; and if our labors have been dictated by the pure impulse of disinterested charity, this satisfaction will go with us through eternity.

The cause in which this Society and that to whose support we have pledged ourselves are engaged, is the cause of education, of light & of truth. No object can be more simple, no one more direct in its application, no one more energetic in its influence. We have found that three fourths of the population of our country is destitute of religious instruction, and that the proportion of the destitute is very rapidly increasing. We know that if this progress continues, the result will be dreadful, not only upon the destitute, but ultimately upon ourselves also. We have determined that something must be done to stay this dreadful evil. No way appears but a great multiplication of teachers. And how shall this be accomplished? The young men who educate themselves at the colleges of our country, we find are allured by the splendour of the other professions, and but very few of them become clergymen; and there is no prospect that any change will be effected in this respect. There is no alternative but to bring forward those who are unable to educate themselves. To this there is no important objection. We know that some of the brightest ornaments of our race have been educated by charity, and we know that young men under such circumstances, very generally, from gratitude and from a feeling of dependence on their own exertions, have been found to press forward in the pursuit of knowledge and excellence with superior zeal. We look through our country, and we find a very large number of suitable young men. The plan is resolved upon; a systematic and powerful effort must be made to educate them. They are taken one by one, and after a careful examination are placed in the various literary seminaries of our country, to be trained up and prepared to come forth at the completion of their education, to spread through the country, to enlighten and to bless it.

Now it would seem difficult to object to this, and to oppose a systematic charity so necessary and so efficient; yet like every other important undertaking, this meets with its strenuous and pertinacious opposers.

To the facility of these objections, permit me for a few moments to draw your attention.

It is quite common to hear it said that there is no need of this exertion: there are ministers enough. After the facts stated this evening, it would be trifling most unreasonably with your time, to say any thing more to shew the futility of such an assertion. It proves nothing but the ignorance of him who makes it.

Another objection, though of a character almost too scurrilous to merit an honorable refutation, is, that the young men who receive this charity have no other object but to obtain a subsistence without labor, and that they possess characters better fitted for menial pursuits, than the elevation of religious instructors. If the objector, proud of his own consequence, believes that all genius is given to the rich, let him beware lest hundreds who commenced their career in life far behind him, do not leave him equally in the distance ere its close. The origin of the men who fill most honorably a very large portion of the elevated stations in our country, is a standing refutation of his folly. If there is a difference, a little observation will prove that it is not in favor of the great. It is not from families of absolute want, that these young men are to be chiefly taken, but from those whose honest industry furnishes comfort, yet but little surplus. Are these the families most likely to be deficient in energy, to sacrifice every thing to sloth? No, hardly perseverance, the disinterestedness of thousands of such men, has exhibited an energy and elevation of character, to which the objector will probably die a stranger.

Another objection is that the American Education Society is sectarian in its objects. Utterly without foundation as this objection is, for a moment imagine it true. How extremely sectarian must that mind be, who would oppose its operations on this account. The Baptist Education Society is entirely a sectarian society. It has a perfect right to be so. Would it not argue an extremely bigoted sectarianism in us, to be jealous of their prosperity? Nay, would it not argue great distrust of the soundness of our opinions at variance with theirs, to fear their progress in education? The man who is confident that his own opinions are true, wishes those who differ from him to be enlightened, and expects that this will bring them to him. The legitimate offspring of investigation, is the knowledge of truth, and he who is satisfied that his opinions are true, will expect that the increase of knowledge will be the spread of his opinions. The Pope at Rome may well fear to put the Bible into the hands of any but the priest; he may well dread an Education Society, which assists young men of penetrating minds to pursue the investigation of truth, for eight or ten years. Such a society might endanger his dreadful fabric of superstition, craft and iniquity. Some Luther might grow up, whose mighty mind and undaunted heroism, might tear off his mask, & expose his mummery. But truth fears nothing so much as ignorance. I know not the plan of education on earth, to which I would not gladly give my assent and aid, to the extent of my feeble means. Did I feel jealous of the exertions of others to promote instruction, I should consider that myself should be the last to cry sectarianism. But we need not spend time to confute a phantom. Facts prove that, with this Society, the distinctions of sect are lost in universal benevolence. The applicant is never asked to what sect he belongs. The indiscriminate distribution of their charity to Presbyterians, Congregationalists, Episcopalians, Baptists and Methodists; all of whom are among their beneficiaries; is a standing refutation of the charge. If further proof is demanded, a single fact strikes away this baseless imagination. Each of their beneficiaries pursues his studies in any institution he chooses, or in any other situation which affords him suitable advantages; and never yet has a single individual been assisted in any theological seminary, or in any other place, in the study of divinity. The young men are assisted no further than their pursuits are strictly literary; afterwards they obtain theological instruction just where they please. How then are their religious opinions controlled?

There is still an objection which is perhaps more injurious than any other, and I am sorry to say, has actually prevented subscriptions to our Society. It is that these young men when educated will become Missionaries; that the heathen now have the religion best fitted to their condition; that they are happy as they are, and we ought not to disturb them. Strange as it may appear, this sentiment, apparently the very climax of philanthropy, is yet held by some fair and benevolent minds. It is a full answer to this, to state the fact that these young men are designed for our own country, and will undoubtedly with but few if any exceptions remain here. If any become Missionaries, they are but exceptions to the general result, and ought to make no difference in the calculations of any man.

But to leave the subject with this answer, full and conclusive as it is, would imply a dereliction of the cause of missions; a cause too honorable

but that I should claim my little share in its interests; too glorious and too important but that its friends, however insignificant, should be ready on all occasions to defend it, whether honor or shame, wealth or poverty, life or death, be the consequence. Are the heathen happy? Oh then may a kind Providence fill my cup with any thing but happiness. But are they really more happy than if Christianized? Then burn your colleges, and your libraries, pull down your halls of legislation, break up your courts and juries, demolish your almshouses and your hospitals, raze from their foundations your churches, or set up in their place a god of wood; cover the land with midnight blackness, commence the horrid rites of lust and blood, and let us be happy too! The first Missionary of whom we have a particular account, was the Lord Jesus Christ. He looked down from heaven and saw this earth, a little island in the ocean of immensity, covered with idolatry. He pitied, and came to save. Neither the long journey nor the dangers of the mission, deterred him. "Lo I come," said he, and commenced the mighty undertaking. He preached, he reconverted, he persuaded and commanded, he gave his life to procure the blessings of Christianity for the world; he laid the foundation and commenced the mighty work of Christianizing our race; and when he returned to Heaven, left it in charge to his immediate followers to carry it on, saying to them and to succeeding Christians, until the command shall be accomplished, "Go ye into all the world and preach the Gospel to every creature."

Is the religion of Christ no blessing? Would our earth have been more happy had the demon of darkness held an undivided sway? When Christ was born at Bethlehem, an angel said to the shepherds on the plains, "I bring you glad tidings of great joy which shall be to all people;" and suddenly a multitude of his heavenly associates sang, "on earth peace." Christ came the messenger of peace and joy. God sent his Son to save the world. Were then the angels deceived? Was God in an error? Did the Saviour labor and suffer, nay, lay down his life in a false expectation of procuring good for us? Was the whole plan of redemption nothing but a mighty mistake, which pervaded all Heaven? Well might the Sun refuse to lend his light to such a scene. Well might the earth groan from its centre and the infernal vaults echo with loud peals of joy. But the fair and unvarying consequences of this error, I dare not pursue further. Let the heathen who have been converted to Christianity testify, they are best qualified to judge. "I have often thought," said an intelligent Cherokee woman, in a letter to an Indian agent at Washington, that I should rather die than be compelled to go to the Arkansas, where I must be deprived of religion and be compelled to live again entirely with heathens." "It was God Almighty," said the converted King of Otaheite, "who sent your Missionaries to the remnant of my people." The cause of Missions is a glorious, a mighty cause. All the hosts of heaven are engaged in it, led on by the captain of salvation. I entreat the opposers of missions to take the very wise advice of Gamaliel to the council, at one of the first trials of Missionaries: "Take heed to yourselves what ye intend to do, if this work be of men it will come to nought, but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God."

To erect asylums for foundlings, for decrepit poverty, for sickness and for delirium, has long been in Christian countries the labor of benevolence, and a subject of the highest panegyric. These are blessings of enlightened Christianity. But it is safe to say, that one half the immense sums which have been expended to erect and support these receptacles of human wretchedness, had it been expended in diffusing instruction, would have prevented more misery than the whole has caused. Bible Societies, Education Societies, Sabbath School Societies and all the grand machines of diffusing knowledge, must be supported, if we would save ourselves the far greater expense of restraining vice and providing for the miseries which follow it. If the community will not be at the small expense of supporting such institutions, then let them expend their hundreds of thousands to erect hospitals; let them multiply their almshouses; let them pull down their old jails and build larger, for they will need the room. The mighty flood of wretchedness and vice will rise and swell until it is too great to contend against.

But this Society will be supported; the young men of Boston are equal to the task. To you, gentlemen, is committed the question this evening, whether the young men of New-England shall be embodied on the side of education, and brought forward to bless and enlighten the nation. I do not mean that a multitude of them will not thus embody themselves, whatever course we may take; but we shall have a powerful influence; and to us is offered the honor of leading in this glorious undertaking. 250,000 young men of New-England, who are the legitimate descendants and whose veins are filled with the blood of those who fought on the heights of Charlestown, possess the power and the disposition to preserve the honor, the liberty and the happiness of their country. Let then every individual here resolve that this Society shall take a stand which shall invite, may command, their co-operation; let him do it, not by passing a vote merely, for this would be totally ineffectual; but let him do it with a firmness of resolution of a vigorous personal effort, equal to the grand undertaking. Let this Society go forward and in the strength of the Almighty, the work will be accomplished.

CORRESPONDENCE OF AM. ED. SOCIETY.

FROM HON. JOHN JAY, TO THE AGENT.

Bedford, West Chester Co. N.Y. 10th Dec. 1821.

Sir, I have received your letter of the 21st ult. with a copy of the sixth Report of the Directors of the American Education Society. The statements in that Report lead me to regard this Society as being an excellent Institution; and I wish that correct information respecting it, had reached me at an earlier period. I enclose forty dollars for the Society.

Accept my thanks for the friendliness expressed in your letter, and permit me to add that with the best wishes for the success of the Society,

I am, sir, your obliged and obedient servant,

JOHN JAY.

FROM GEN. VAN RENSSLAER, TO THE AGENT.

Albany, N.Y. Dec. 3, 1821.

Dear Sir, Your communication and the documents accompanying it were received. It is my greatest luxury to contribute to the support of the institutions for religious instruction. I have for many years assisted young men of piety, to obtain a Collegiate education, and have at the present time, two; one in College, and the other in a preparatory school.

I enclose a check for one hundred dollars, which will constitute me a member for life, by your Constitution. My prayers shall daily ascend to the Throne of Grace, for the success of your Society.

With respect, &c. yours, S. RENSSLAER.

TO THE EDITOR OF THE RECORDER.

Taunton, Dec. 6, 1821.

Sir, It is not quite a year and a half since I knew any thing about the American Education Society. It is also as long since I commenced taking your excellent paper, through the medium of which I have been made acquainted with this worthy Society, its glorious objects, the increase of its beneficiaries, and to my heartfelt sorrow, the diminution of its funds. Feeling deeply interested in so glorious, so necessary an object as that of augmenting the number of learned and pious ministers of the gospel, by charitably educating those pious youth whose hearts burn with love to, and zeal for the cause of their Redeemer, but are destitute of means necessary to qualify them (as human learning) to preach the Gospel; I (there

fore present the enclosed sum, as a thank offering unto the Lord, for the privilege of my participation in the Society. Though so trifling a sum, it may be accepted as a token of my interest in the cause, and that the Lord may put it to the use of his children, at least, to do what they can for so noble an object as this, which is related at once, to promote the glory of God, and the everlasting happiness of the soul. Dear Sir, I have not been deaf to the solemn appeals to the Christian public, which have so often filled the columns of your paper the year past. No, my heart has been pained within me on the perusal of them. My feelings were more particularly wrought upon, on reading those extracts of correspondence in your paper of the 15th Sept. last. Since that time I have taken it into serious consideration whether my circumstances would permit me to contribute any thing to aid this Society. The result was that (although my calling is hard labor) by diligence in business, with a small degree of self-denial in the gratifications of my pride, &c. I found myself enabled to do what I have done, and I hope by the blessing of God, which has hitherto attended my labors, to be enabled annually to repeat the donation.

A FRIEND OF ZION.

Wrentham, Dec. 31, 1821.

MR. WILLES—At the close of the present year, on examining my account with the Father of Mercies, I find myself involved ten thousand talents; and although I can never discharge the debt, yet I feel myself in duty bound to do what I can. I am therefore with peculiar pleasure that I am able at this time to cast Forty Dollars into the Lord's Treasury. Please to pay over the inclosed sum, equally to the American Education and Foreign Mission Societies, and oblige.

Your humble servant.

AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury of the American Education Society in December, 1821.

Balance of a legacy of Miss Joanna Melville, of Grotton, N. H.	\$3 19
Female friend, Concord, N. H.	1
Monthly Concert of Prayer, Lowell, Mass.	3
Berkshire Aux. Ed. Soc. the following sums:	
Congregational Ch. in Lee \$25; semi-annual contribution of the Church and Congregation in Lee, \$21 32; semi-annual contribution of the Church in Pittsfield, \$46.	\$4 52
From a poor widow in the Rev. John M. Putnam's So. Ashby Mass.	10
A friend in Boston.	100
Dea. Josiah Burnstead, Boston.	25
Dr. J. C. Warren, do	20
Dr. J. Randall, do	20
Samuel H. Walley do	20
Charles Walley, do	5
Lad of Warwick, avails of potatoe ground, 2	2
Inclosed to the Treasurer, Dec. 5th	5
Mrs. Clarissa Rand, Gorham, Me.	1
Mrs. M. A. Cresney,	1
Friend of Zion, Taunton, Mass. by N. Willis,	5
Females of Warwick, Mass.	6 25
Female friend, Norwich, Con.	5
Collected in a Charity box kept by Mrs. J. C. Proctor, Boston.	12
Concert of prayer, Rindge, N. H.	17 22
Friends to Zion, New Bedford.	1
Female Ch. Soc. West Parish of Brookfield, 20	20
Female friend, do	5
Individuals, do	77
Hamden Aux. Ed. Soc. Mass.	64 20
Sundry Subscribers in the Rev. E. Payson's Ch. and Soc. Portland, Me.	202
Monthly Concert of Prayer, 1st Parish in Gloucester, Mass.	35
Friend to the Society, Wrentham, Mass. by Rev. F. Fisk.	10
Friends in Sherburne, Mass.	5
Avails of two Missionary Fields in Leominster, Mass.	5
Friend to Zion, West Parish of Brattleboro, Vt.	12
Female Cent Soc. Sutton, Mass.	5
Congregational Soc. Truro Mass.	6 15
Monthly Concert of Prayer, Lyme, N. H.	11
Middlesex, Aux. Ed. Soc.	20
Avails of a Missionary Field, South Parish, Reading, Mass.	17 69
Monthly Concert of Prayer in do	11 78
Master Luther Emerson, Lyford, Mass. avails of 50 square feet of land devoted to Missionary purposes	5 51
Master Alfred Emerson of do avails of 30 square feet, devoted to do	2 27
Female of Boston,	1
Male Religious Charitable Society of Charlestown, Mass. by Dea. Skilton, \$30; Female Religious Charitable Society of do. by Dea. Skilton \$54 27	84 27
A friend in Newton, Mass. 6 pair Socks, Several Ladies in Portland, Me.	25
Friend in Lemster, N.H. \$3; John Stinson, Woolwich 50cts. Pete Richards, New London, 25 cts.; Capt. Jacob Chase, North Yarmouth, 50 cts.; a Vt. 2 Hdks. and \$5 in cash from an individual, by N. Willis	9 25
Stacey E. Morse, in Chemical Books, 100	100
From a lady in New Bedford.	1
From a friend in Hallowell, Me.	5
From Dole & Eaton do	5
From a friend in Andover,	5
From a friend in Haverhill,	2
A contribution in the Chapel of the Theological Seminary, Andover,	43 92
Also, one string of gold beads and two pair of gold earrings.	
From the Young Men's Education Society in Andover, the annual payment of Mr. Gibbs and Mr. Barrett, \$5 each.	10
A contribution in Rev. Mr. Reynolds' Society, Wilmington,	9 50
From Hon. John Jay, a donation	40
Young Men's Soc. Andover, H. E. Dwight	40
Mrs. Olivia Adams, New Ipswich, N. H. avails of a saffron bed	1 50
Theodore Sedgwick Esq. Albany, N. Y.	10
Rev. J. Edwards, annually, in board,	16
Mark Newman Esq. do	24
Timothy Elzer, do do	24
Rev. L. P. Dismick, annually in board,	124
Rev. Leonard Withington do do	24
Hon. W. B. Bannister do do	24
Misses Hodge do do	16
Charles Whipple Esq. second donation in classical books, 4 set for the first stage of education	90

Amount received from Andry annual subscribers.

Hon. Wm. Phillips, Boston,	100
Henry Hoopes, do	100
Samuel Hubbard, Esq. do	100
Richard Chamberlain, do	100
Wm. Ropes, do	50
Hon. Nathl. Hooper, Marblehead,	50
Hon. Wm. Reed, do	50
Geo. J. Homer, Boston,	30
Abner Adams do	30
Josiah Salisbury, do	20
and others from 5 to 10	62

Lift Memberships.

Rev. Luther Hart, Flynntown, Con. from Rev. W. A. Hawley, Hinsdale, Mass. from the female Ch. Soc. of that place, 13, and avails of two Missionary Fields in do.	\$40
Rev. J. W. Ellingwood, Bath, Me. from a lady of that place	40
From the ladies in Orford, a rich set of Fast Hartford, Con. to constitute the Rev. Elizabeth B. Cook a life member	40
From Gen. Stephen Van Rensselaer, Albany, N. Y. enclosed in a letter to the Agent, to constitute him a life member,	100
A. P. CLEVELAND, Treasurer.	
No. 10, Merchant's Row.	\$2392 10

DICKINSON COLLEGE.

The success of the Trustees in reorganizing this Institution, & in procuring a faculty so distinguished for talents and learning, has given great satisfaction in Pennsylvania. The American Volunteer, published in the neighborhood of the College, announces, that the repairs of the building are nearly completed, and it is expected that the operations of this College will be commenced about the first of January.

The Rev. Dr. Mason, with his family, left this city for Carlisle several days since. He is not only to act as President, but also as Professor of Moral Philosophy, and we understand, will conduct the senior class in a course of study, on the Philosophy of Language. Henry Vethake, Esq. has been appointed professor of Natural Philosophy and the Mathematical Sciences. The Rev. John Burns, a licentiate of the General Assembly of the church of Scotland, who has been educated by one of the first classical scholars in Europe, and has had many years experience in instruction—the Professor of the learned Languages, Latin, Greek and Hebrew—and the Rev. Alexander McClelland, the Professor of Belles Lettres, and of the Philosophy of the Human Mind, in connexion with the College. We learn from the paper before mentioned, a Grammar School has been established, and Mr. Slack, of New-York, a young gentleman of talents and reputation, as a teacher of the Latin and Greek, has been appointed to take charge of it, who has commenced the duties of his office. The Grammar School is under the direction and inspection of the faculty, but not more immediately connected with the College, than that the studies of the youth are to be attended to with a special view to their being prepared for entering the College. The school is held in a separate edifice, and the youths from a distance that belong to it, are accommodated with lodging and boarding in private families. Good and cheap boarding can be procured in respectable families in the borough.

To build up a Literary Institution after it has once fallen into disrepute or almost entire decay, must be a work of time. We know but little as it respects the local advantages which this Institution will possess; but we are bold to say that the faculty selected are able to give it a character second to no College in our country. They compose a splendid combination of talent, character, and experience. Few men in any age or country, possess minds equal to that of the President elect, in power and grandeur. Mr. McClelland, though comparatively a young man, has a mind in force and ardor of investigation, and a degree of acuteness, which will one day rank with a Locke, Reid or a Brown. Mr. Vethake, in his department, it is said has not his superior in our country. And the recommendations of Mr. Burns are of the most unqualified and flattering kind. These gentlemen, as we have before stated, have all accepted their appointments, and we learn that it is their intention to associate with their professorships, the departments of science, until the funds of the institution will admit of the appointment of additional Professors, and that the science of Chemistry, Ancient and Modern Geography, History, and Political Economy, will receive particular attention.

[N. Y. Spectator.]

Visit of the MARAIS and PAWNEES to the Medical College of New-York.

On Saturday, 15th Dec. 1821, the Chiefs and Warriors of the native tribes from the region beyond and around the military post of the United States, at the Council Bluffs, visited the College of Physicians and Surgeons, on the invitation of professor Mitchell. They were accompanied by their protector Major O'FALLON, and by their two interpreters. During the procession from the City Hotel to Barclay street, a vast number of citizens joined the ranks. After the arrival of the strangers, Dr. M. delivered them an address in the great hall, explanatory of the place where they then were; of the numerous accidents and diseases to which white men were subjected, and of the necessity of rearing and educating physicians, surgeons and apothecaries, to administer relief to the sufferers.

The distinguished aborigines were then conducted through the library and museum of their entertainer, adjoining the great hall. They preserved their habitual indifference to the surrounding objects until they saw the warlike instruments and household idols from the Islands in the Pacific Ocean, which arrested their attention. At the sight of these they broke silence, but their admiration was excited in the most lively manner, by the department of conchology. The shells by their elegant forms and splendid colours, overcame their apathy. It was understood from the interpreters, that certain species of the *Unioles* would be very acceptable to them. They had no relish for *Bivalves*, nor for any more than a certain description of the *Unioles*. The sorts which interested the distinguished visitors having been pointed out, their entertainer immediately took from the shelves of his extensive collection as many specimens of the *Cones*, of the *Volutes*, of the *Buccinae*, of the *Cortices*, of the *Stretes*, & of the *Murexes*, as he supposed would furnish each of the worthies with a fair sample, to be carried home. Dr. M. was assured by the interpreters, that the highest value was set upon those productions of the Ocean, and that they would be preserved in the Medicine-bags of the possessor, as charms preservatives against all manner of ills and diseases. [N. Y. Mer. Adt.]

BOSTON RECORDER.

SATURDAY, JANUARY 5, 1822.

John Whitehead, Esq. Waynesboro', Geo.

The name of this good man, is familiar to most of our readers. His munificence to the Theological Seminary at Princeton, and more recently to the American Education Society, though only two of the innumerable acts of liberality which have adorned his life, will give him an ordinary rank among the benefactors of the church; and will serve to keep his name in everlasting remembrance. We should be unjust to ourselves, and unkind to the friends of Christ who look to our pages for information of the dispensations of Providence, if we announced the melancholly event of his death, without bearing our feeble testimony to his distinguished worth. And we lament that it is beyond our power to state the leading incidents of his life with precision, and to give such a detail of facts as would best illustrate his character.

He began life with no property. His father, once affluent, was reduced from a state of prosperity by disappointments, of which all are liable who repose with unsuspecting confidence on the integrity of others. His early education was very limited, and its defects supplied in maturer years only by a mind of uncommon strength, and a spirit of perseverance that pressed through all difficulties. When he became of age, he removed from his native state, (North Carolina,) to Georgia. All he possessed at that time scarcely amounted to \$20. He applied himself to hard labor with his hands, and by his industry, uprightness, prudence and resolution, soon accumulated a sufficiency to warrant his entering into the marriage state. He was united to Mrs. Annurtha Roberts, the widow of a former Clergyman in Medway, Liberty Co. with whom he spent the remainder of his days in the most uninterrupted harmony. He was an affectionate husband, and knew how to value the superior endowments of one who yet survives to cherish his re-

membrance, & shed the widows tear upon his grave.

Properly gained like his, by severe toil and prudent management, is not commonly lavished on worthless objects. Though not an inconsiderable portion of what he finally possessed was derived from his wife, yet he regarded himself as the steward of the Lord's substance, and neither indulged himself, nor encouraged others in expensive pleasures. He was cautious in the bestowment of charities. Though feeling had a share in prompting his liberal spirit, yet deliberate judgment regulated the extent, and determined the objects of his bounty. He gave without grudging, but he gave not at all, until convinced that the Lord required him to give. The Orphan Asylum in Waynesboro' owes its existence and continued support chiefly to his liberality, in connexion with his equally liberal bosom friend. The little church, and the convenient parsonage in the same village, will for many years to come, remain the monuments of his untiring devotion to the interests of Religion. For several successive years he has maintained a Missionary at his own expense, during the winter months, to preach the gospel he loved, to thousands who could never testify their gratitude to their benefactor; and a very large proportion of the support of those who have ministered in holy things at W. has been cheerfully borne by him. And these are only small items in the long catalogue of those charities which are recorded in the book of God's remembrance.

His mansion was always the abode of hospitality. No man possessing a spirit at all susceptible of impressions from kindness, could there feel himself for a moment a stranger, where all was ease, cheerfulness and generosity. To Clergymen, especially, it was a home at which they were as welcome as at their own firesides, and every wish they could indulge was anticipated by the cordial attentions of the whole family.

To the wants of his servants, he was ever anxiously attentive. He watched over them with affection, and caused them to regard him more as a father than a master. For their spiritual instruction he provided liberally, and sometimes attended at the place of worship he had erected for them, to encourage them in the due observance of the day and ordinances of the Lord. Several of them were of the number who worship God in spirit and truth, and will bless God forever, for his kindness, in committing them to a master who cared for their souls.

He was a constant worshipper of God, morning and evening, in his family. His prayers indicated a heart warm with love to God and the interests of Zion. He realized habitually his dependence on God, and rarely mentioned the name of Christ but with evidently tender emotion.

He was always cheerful. To those who knew his whole character but imperfectly, this peculiar trait might sometimes seem to verge toward levity. But he rarely thought or spoke lightly, on any subject—never on the most important of subjects.

No characteristic of the man was more striking than his modesty. His eye was evidently fixed on his deficiencies, while others were admiring his excellencies. He was ready to humble himself in the dust and bewail his unworthiness and unfruitfulness, while all who saw him admired the elevation of his views, and envied him the pleasure of doing so much good. Few men have ever obeyed more perfectly the divine injunction, "let not thy left hand know what thy right hand doeth."

Nor was he satisfied with contributing according to his ability, to the cause of Christ from his own funds; he exerted his influence faithfully to induce others to discharge their duty. Often has he smilingly alluded to his own experience, when all other arguments failed, and said, "I never gave a dollar to the cause of God, for which God has not given me two in return." He was a firm believer in the doctrine of the Apostle, "they that sow sparingly shall reap also sparingly, & they that sow bountifully shall reap also bountifully."

But his labors, his trials, and his charities on earth are ended. Some interesting circumstances attending his sickness and death, have been communicated to us by a highly esteemed Christian friend, who stood at his bedside during the progress and till the termination of the disease. The following is a short extract; under date, Nov. 19, 1821.

"Our very dear and worthy friend, Capt. Whitehead is no more! Last night his spirit left its tenement of clay, and took its flight to the house not made with hands; yes, we do confidently hope he has entered that rest which remains for the people of God. As he lived to the Lord, so he died in the Lord, peaceful and tranquil. Sensible of his approaching dissolution, he was remarkably patient and resigned, confident that God does all things well. During his sickness, he appeared to take hold on the promises with new strength, and calmly committed himself into the hands of a faithful God. Saturday week, previous to his death, while I stood by his bed-side, he requested me to read in the Bible. I read the 14th chap. of John. His heart appeared to be comforted by the word of truth—he added some pertinent remarks—spoke of the fullness of Christ, of the certain fulfillment of the promises, and of the important duty binding on Christians, to strengthen each other in every good word & work." "During his confinement, of about a fortnight, he was partially deprived of his reason, tho' at intervals he was perfectly rational, and had strength to address his servants, and speak comforting words to his dear afflicted partner." Thus has terminated the earthly course of a man of whom more need not be said, and less cannot than that he imitated the Savior in whom he trusted, in doing good. A funeral sermon was delivered at his interment by the Rev. Mr. Davis from the very appropriate words in Rev. 14, 13, with which we conclude the article. "And I heard a voice from Heaven, saying unto me, Write, blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labors, and their works do follow them."

The Church lately occupied by the Baptist Congregation, in Charleston, S. C. has been purchased for the accommodation of the Seamen, and is supplied from the commencement of the present year, 1822, with a suitable preacher for that numerous class of men.

The second edition of a school book, under this title has recently been published by Messrs. Richardson and Lord of this town. It is compiled chiefly from the London Evangelical Magazine, by the Rev. Mr. Collier of Charleston, and is highly recommended by Rev. Drs. Miller of Princeton Theological Seminary; Romeyn of New York; Griffin, President of Williams' College; Baldwin of Boston, and others. "Christian Philosophy," "Ecclesiastical History," and "Natural History" are improved, form a considerable portion of its contents; and various other valuable matter fills up the remaining part of 256 pages.

It is not with the expectation of contributing materially to the popularity of this work, that we notice it in this department of our labors. If the names we have mentioned, and the ample testimonials to which they are affixed, will not secure for it the favor of the public, our humble approbation will avail little toward placing it in the rank it deserves to hold among the elementary books of our schools. But, regarding the moral complexion of the books placed in the hands of our children and youth as a subject of primary importance—and believing that it receives far less attention than it claims from parents, guardians and instructors, we hold it to be an imperative duty to encourage every attempt at improvement, and to decline no dangers to our reputation as critics, when the interests of the rising generation are in question. We confess, and glory in the confession, that minor faults, in a work of an elevated religious character, designed for the instruction of youth, are overlooked;—we regard the impression that must be left on the young mind by the whole, as the point to which our attention ought to be directed. Indeed, in regard to the work before us, there is no need of this confession; after a careful perusal of it, we find nothing that could be expunged without detracting from its value—though much might have been added (we should hope with safety to the compiler's interest) till it had attained the size of the "English Reader," rather than that of the "American Preceptor." Every chapter and every paragraph contains useful instruction, calculated to lead the mind to God, and enforce the obligations of supreme love to Him. A few of the demonstrations under the head of the "Christian Philosophy," will not be comprehended by the unlearned reader at once, but they can hardly fail to provoke a spirit of enquiry, and excite a desire for higher attainments in science, than are usually made in our primary schools. We thought this, at first, a defect, but further reflection leads us to enumerate it among the excellences of the work.

It is too often regarded as either inexpedient or impracticable, to array the subjects of religion in a garb that will please the youthful fancy; but no one can read the "Evangelical Instructor" without deriving from it, at the same time amusement and spiritual instruction. The direct tendency of all its "parts" is to engage attention, and fasten it on the noblest object in the universe—to withdraw the mind from every polluted and polluting scene, and interest its powers in the pursuit of whatever bears the stamp of moral excellence. The imagination is indulged and delighted, but solely with reference to the improvement of the remaining intellectual faculties, and of the heart.

The views of religion here presented are not those which address themselves to the understanding merely, but those which appeal to all our moral sensibilities. God is exhibited, not as the Fountain of intelligence only, but as the Grand Source of purity and love; his service as consisting, not in ceremonies and the shrivelled forms of devotion, but in the surrender of the heart and life to his authority.

No slight argument in favor of this compilation is drawn from its adaptation to the spirit of the times. There is certainly more zeal discovered for the diffusion of religious knowledge, and the cultivation of a religious temper among children, than has existed for ages previous to the last few years. The rise and progress of Sabbath Schools, the wide distribution of Tracts, and the constant publication of a class of children's books, calculated to excite in them a taste for religious reading, are among the prominent omens of their future improvement; and we confess, that we have regarded, with surprise, the fact, that the same children who enjoy all these advantages, are sent to school during the week with school books in their hands, filled with such trash, and even immoral sentiments, as to divert their minds from every serious thought, and instill into them principles befitting only an age of universal infidelity. "Childhood and youth are vanity." To cultivate this native disposition by humorous and profane dialogues, by large extracts from the worst part of Chesterfield's principles of politeness, or by stories, that may be styled "Novels" in miniature, is not more unwise than inconsistent with that system of religious education so extensively adopted. A great part of every child's reading during the week is at the school house; there he collects the largest portion of his knowledge; and if the sentiments he imbibes are impure, it is not difficult to foretell that the lessons of the Sabbath will be irksome to him, and that he will revolt from the discipline necessary to render the employments of the holy day profitable to him.

This is a subject that imperatively calls for attention and exertion. Parents are doing to their children an incalculable injury when they put into their hands some of the most popular school books; an injury that is altogether gratuitous, for good books may be procured at equal expense, and with no additional trouble.

As we took up the work before us without prejudice or partiality, and as we have read it with care, and we trust not without improvement, so we lay it down, with a full conviction that it is eminently calculated to do good, not only to children, but to all of riper years who have not the advantage of extended information; and, remembering our responsibility to God, as well as the importance of religious cultivation to our youth, we indulge the earnest desire, that it may be introduced into all our Primary Schools, & that the compiler may be encouraged to prosecute his pious labors for the benefit of the rising generation, and give to the public, at an early period, a larger work of the same pure and interesting character.

The Congress of the Republic of Colombia are said to have passed a law prohibiting the importation of Slaves.

FOREIGN ABSTRACTS.

The Miss. Register for Sept. contains the latest intelligence from the Moravian Missions in Greenland. Rev. Mr. Gorch, stationed at Lichtenfels, writes that "great grace has prevailed in his congregation through the preceding year." The presence of the Lord has been felt in their assemblies, and many seasons of precious communion with him, and with one another, have been enjoyed.

From Lichtenau, Mr. Kleinhardt writes, that the love and power of the Saviour have been made manifest, on the increase of the numbers and grace of the congregation. More adults have been baptized than for many years past; seventeen adults, and twenty three children, have been admitted to the ordinance; and ten have been admitted to the Lord's Supper. In this church there are about 150 communicants, who "approach the table of the Lord in a spirit of true humility, hungry and thirsty after the blood bought righteousness" of Christ. Jacob Beck, still active and warm in the missionary service at this station, has labored 50 years in Greenland, and his father was employed in the same mission 43 years. Yet in this obscure and comfortless region, these holy men are living and laboring in a spirit of cheerful contentment; enjoying no more of this world than their daily bread; often in straits even in regard to that; but rejoicing in the consciousness of entire devotion to Him who came to seek and to save that which was lost.

George Caulker has translated the Scriptures, and the English Liturgy, into the Sherbro tongue; they are in a course of publication in England; an edition of the Morning and Evening Service is out of press, and is to be forwarded without delay to Africa.

The London Missionary Society publishes a Quarterly Paper, or Sketch of their Missions, which is distributed gratuitously to each member of the Juvenile and Penny-a-week Associations. 40,000 of these publications are issued every quarter, and prove one of the principal sources of income.

The London Continental Society, has two Agents, or Missionaries, stationed at Paris; two in the neighborhood of Orleans; one on the banks of the Rhine; another in the Pays de Vaud; and others near Amiens in the valleys of Piedmont. The object of this Institution is to promote the revival of pure religion on the continent of Europe—where infidelity under various forms has fearfully prevailed for the last thirty years.

Several ladies at Benarpoor, India, have lately formed a society for the support of native schools for children of their own sex. The attention of the ladies in England is very actively directed to the same object at this time.

The Olney Hymns, or a part of them, by John Newton, have been translated into the Sherbro language by Caulker, and are now sung by the inhabitants of those very regions, in which that venerable servant of God, once assisted in carrying on the horrid traffic in human blood.

In the course of a single year, (1820) sixty thousand Africans were kidnapped and transported from their native country, to languish out life in all the horrors of slavery.

African Generosity.

The Sultan of Fezzan, who had received many benefits from Mr. Ritchie, an English traveller, while he resided at Mourouk, utterly refused to loan his benefactor a single dollar at a time when he had need, and was disappointed of expected supplies from another quarter. But a Mameluke came into the house of the traveller one day, and finding him and his companions sitting pensively on their mats, thus addressed Mr. R. "You and Said, (Lyon,) are my friends. Mukni, (the Sultan) has behaved to you as he has done to us, and hopes you may die that he may secure to himself all your goods. You seem very melancholy and never speak; answer me one question, do you want money?" Mr. R. having acknowledged that they did, the Mameluke rejoined, "I do not myself possess any, but I will go and borrow some for you; how much do you require?" Mr. R. mentioned twenty dollars, and this kind hearted man went out and returned with thirty.

Ordination.—The Rev. SAMUEL SPRING, son of the late Rev. Dr. Spring, of Newburyport, was ordained on Wednesday last, as Pastor of the first Church in Abington, in compliance with the unanimous request both of Church & Congregation. The services were as follows: Introductory Prayer, by Rev. Mr. Dwight; Sermon, by Rev. Mr. Dimmick; Ordaining Prayer, by Rev. Mr. Codman; Charge, by Rev. Mr. Thomas; Right Hand of Fellowship, by Rev. Mr. Huntington; Concluding Prayer, by Rev. Mr. Ritchcock.

Ordained.—At Woburn, on Tuesday the 1st day of January, the Rev. JOSEPH BRACKETT, over the Congregational Church and Society in that place. The Rev. Mr. Codman, of Dorchester, offered the introductory prayer; the Rev. Mr. Fay, of Charlestown, preached the Sermon; the Rev. Dr. Murdock, Professor in the Theological Seminary, Andover, offered the consecrating prayer; the Rev. Mr. Kellogg, of Framingham, gave the charge; the Rev. Mr. Green, of Reading, expressed the fellowship of the churches; the Rev. Mr. Coggin, of Tewksbury, addressed the people; and the Rev. Mr. Lawrence, of Tyngsborough, offered the concluding prayer. The invitation of the church and society to the candidate was unanimous; the music on the occasion was appropriate, the day pleasant, the services solemn and interesting, and the prospects highly favorable to the interests of Zion.—Communicated.

Installed.—At South Kingstown, R. I. on the 19th inst. Rev. OLIVER BROWN, as Pastor of the Presbyterian Church and Society in that place. Introductory prayer by Rev. Mr. Colman, of Tiverton. Sermon, installing prayer, and charge to the Pastor by Rev. Dr. Austin, of Newport. Fellowship of the churches by Rev. Mr. Mann, of Bristol. Address to the church and people by Rev. Mr. Colman. Concluding prayer by Rev. Mr. Mann. The Rev. Mr. Brown has labored in this place two or three years with encouraging success. According to the testimony of all acquainted with the place, the morals of the people are much improved; a church has been formed—a convenient meeting-house erected—and a bell and stove procured. The present prospect affords pleasing hopes that the union now formed will be permanent and productive of great and lasting good.—Communicated.

Ordained.—At Hopkinton, Christian County, Kentucky, Nov. 16, 1821, by the Muhlenburgh Presbytery, the Rev. RALPH CUSHMAN. *Sine titulo.* The Rev. Daniel Dana, D. D. is to be installed by the Londonbury Presbytery on Wednesday the 16th inst. as pastor of the Church and Society in the west parish of Londonderry, N. H.

Capt. Williams, of Newburyport, late of the ship Indus, assures us that we were misinformed in what we stated respecting the Widow of Mr. Wheelock, the late Baptist Missionary, having married an English Missionary. Mr. Jones, whom she married, says Capt. W. "is not a Missionary but a Pilot, and ranks a Master in the Hon. Company's service. I am acquainted with both of them, and was in Calcutta when they were married." The following letter from the Lady alluded to, addressed to the Corresponding Secretary of the Baptist Board of Foreign Missions, is the only authentic information we have seen on the subject:—

"Calcutta, Feb. 20, 1821.

"Rev. and Dear Sir—Severe and long protracted illness has prevented my writing to you before, and informing you of the change in my circumstances and prospects. Soon after the receipt of your kind letter, in which you expressed the willingness of the Board to meet the expense of my return to America, provided no sphere of usefulness should open for me in Bengal, a situation, in which I could be both useful and happy, was, in providence, offered me. I have entered into it. My name and prospects are now altered, and Calcutta is my probable home for life. I am, therefore, no longer in need of the pecuniary support which I have hitherto gratefully received from the Society; but I hope I shall be, as I ever wish to be considered, a daughter of the American Mission. To be enabled to prosecute the object for which I came to this country, is one of the most earnest desires of my heart; and I have reason to rejoice that God has placed me in a situation, where my means of doing good to my fellow creatures are greater than they have ever before been; and that I am blessed with a partner in life, who not only feels it his duty, but esteems it his privilege, to do what is in his power to assist in building up the cause and interests of the Redeemer in the world.

"I am now slowly recovering from a violent attack of the liver complaint. It has, for some time past, been a matter of doubt in my mind, whether I was soon to experience restoring mercy, or go down to the gates of death. The Divine arm has been placed underneath to sustain me, and affliction's reiterated strokes have been sanctified; while death has been lived of his terrors, and my soul has rejoiced in the glorious prospect beyond the grave, and in the idea of being freed from sin, and spending an eternity of holiness in the immediate presence of God. My health is now so far established, that I entertain a hope of soon commencing the study of the Bengalee language, and of visiting again our native female schools.—Missionary friends here are all well."

The subscriber tenders his thanks to those generous Ladies in his Parish, who have presented him with Forty Dollars to constitute him a life member of the American Education Society—a *New Year's Gift*. He also takes this opportunity to express his gratitude for their former liberality in making him a life member of the American Bible Society, and of the New England Tract Society. May their abundant kindness be rewarded by Him who appreciates justly the widow's mites.

Braintree, Jan. 1, 1822. RICHARD S. STORRS.

A letter from Bishop McKendree, to the editors of the Methodist Magazine, dated Lexington, Ky. September 26, 1821, states, that the missionary business in the Ohio conference, promises a reward for their labor and expenses. They have sent a mission family to carry their school into effective operation.

S. E. Intel.

At a meeting of a Bible Class in Hopkinton, Ky., a black man came forward and almost literally without prompting, recited from the second to the last chapter of Paul's Epistle to the Romans inclusive: in all 401 verses. How long he has been committing his lesson is not known. He is a slave and belongs to a pious widow about 4 miles from that town.

Communicated. A Society has been formed in Pittsfield, Ms. the members of which are to refrain from going to law with their brethren, and acquiesce to settle all disputes between themselves however important, by Arbiters, selected from a board created for that purpose, who receive as remuneration, at the rate of 75 cts. per day. It is called the "Adams Patriotic and Economical Society," and now consists of 200 of the most respectable citizens.

REVIVALS OF RELIGION

From the Woodcock, Ft. Monitor.

By a gentleman lately from Connecticut we learn, that a revival commenced about 9 months since in Southbury, and on the 1st of October, 18 had been added to the church and about 30 were awakened to a concern for their souls.

In Plymouth, a revival commenced during the past winter, which has given in accession to the church of about 90 members who still persevere in the ways of holiness.

Within a year, 114 have been added to the church in Bristol, under the care of Rev. Mr. Cone. As fruits of the revival, which commenced last winter, about 200 have been admitted to the church in Farmington under the care of Rev. Mr. Porter.

Within about nine months, about 90 have become the hopeful subjects of renewing grace in West Hartford, 50 of whom have united with the church under the care of Rev. Dr. Perkins.

In the early part of October, a revival commenced in Litchfield, and on the 12th of November, about 30 had become hopeful converts. The work was then progressing.

Within the year, about two hundred have been added to the two Congregational Churches in Hartford.

At the first fruit of the revival, which commenced last winter, about 70 have been added to the church in East Hartford, of which Rev. Mr. Fairchild is pastor.

About 40 have been admitted to the church in East Windsor, and the work is still progressing.

A. West Windsor, 39 had been admitted to the church, & several more were expected to join soon.

In Enfield, a revival commenced in December last; the hopeful converts are reckoned at about 100, most of whom have been admitted to the church.

In Suffield appearances are favourable; Christians are becoming more attentive and engaged in duty; meetings for prayer and conference are becoming more frequent and fully attended; sinners are awakened, and a few have recently been hopefully brought into the liberty of the gospel.

In Long Meadow, Mass a revival commenced, last spring, and between 8 and 60 are thought to give evidence of conversion. Between 30 and 40 have united with the church.

We learn that a revival has recently commenced in Putney, Vt. and that between 15 and 20 are hopeful subjects of renewing grace; and that special influences of the Spirit are experienced in Norwich, North Society, Bedford and Bradford.

By a letter from Castleton, dated 13th inst. we learn that the work continues in that town, and that a revival has recently commenced in Fairhaven, and 50 are thought to be the subjects of renewing grace. Says the writer, "The work of grace continues in some degree, in many of the towns in this vicinity. In one part of Sudbury, it is said to be as powerful as at any previous time. In Benson, whole numbers of converts, more than 200. One hundred were added to the church in that town at the last communion, and the work still continues."

The Sabbath School in Orleans, Mass., has continued about a year. It has averaged about fifty scholars—who have repeated a little over four thousand chapters—containing one hundred and twenty thousand verses. The most of the scholars have committed Emerson's Catechism. One little girl 11 years old, has repeated the whole of the

New Testament—the Book of Psalms—Emerson's Catechism, and about one hundred Hymns. A boy nine years old has repeated the New Testament, except three Books. Another boy nine years old has learned 180 chapters. The scholars have made as much proficiency in their studies as in former years, and are as forward in all the branches of learning, as those who have not attended the Sabbath School.—Communicated.

City Government in Boston.

Several town meetings have been held, to discuss the subject of changing our form of town government to that of a City Corporation. Information on this subject having been so generally diffused thro' the town, we have deemed it unnecessary to fill our columns with it. But as soon as the subject is finally decided upon by the town, we shall give an abstract of the system, as full as our limits will permit. The proposed plan having been variously amended, at the adjourned meeting on Wednesday last it was voted to submit it to the inhabitants, for their adoption or rejection, on Monday next—the vote to be taken by ballot on 5 distinct resolves. The first approves in general terms of the change proposed in the town government—the 2d authorizes the town council to establish the number of Representatives to be voted for—the 3d submits the question whether the elections shall be held in Faneuil Hall, or in wards—the 4th proposes the change in the judicial department, and the establishment of a police court, as in the 2d Resolve reported by the committee—and the 5th submits the question whether the style of town shall be abolished, and that of city adopted. The form of Government, as now amended, we fully approve of, and as experience has taught the necessity of a change, we hope it will receive the votes of all who wish to see a Government, which shall be a "terror to evil doers and a praise to them that do well."

The new Exchange Coffee House, Congress Square, in the rear of the United States Bank, is now rebuilt upon a more appropriate and convenient plan than that of the former building. It contains 50 Bed Chambers and 12 Parlours and Dining Rooms, together with an Assembly Room 75 feet by 28 wide. It is now in the occupancy of Mr. DUDLEY BRADSTREET, who has fitted up the apartments in a style combining convenience and elegance, and assured the Public in his advertisement that "as much order and quiet will be maintained as in most well regulated families."

TRIAL FOR ABUSE.

We have endeavored to obtain a correct statement of the action lately tried in the Supreme Court, now sitting in this town, brought by James Washburn, in behalf of his son, against Capt. John Knights, commander of the ship Delphos. The declaration alleged a great many acts of excessive barbarity and ill usage; and the matters complained of were proved to have been perpetrated, as well by the witnesses on the part of Capt. Knights, as by those adduced by the plaintiff. But the defence proceeded on the ground, that the acts were not barbarous or inhuman, but that they were in some instance a reasonable discipline for the boy's bad behavior, and in others, jokes or sport necessary to enliven the tediousness of a long voyage. Among the punishments were, whipping the boy with a cat of nine tails, and afterwards pouring gin and brine on the part flagellated; screwing the boy's thumb into a hand vice; wedging his hand between the bars of a tiger's cage, &c. Among the jokes or fun, was one instance of covering his head with tar, putting on spirits of turpentine, and setting it on fire.—This was done as a ship's bottom is served, and was called "graving." Also, shutting the boy in the cambouse house, closing the doors, turning the funnel to the wind, and keeping the boy a prisoner in the smoke; putting him into a large chest and throwing lighted crackers into it: fastening staves to his legs and setting him to go up the shrouds, &c. &c. The case was argued by the Hon. DANIEL WEBSTER for the defendant, and was closed by JAMES T. AUSTIN, Esq. for the plaintiff.—The verdict of the Jury was \$4100. A motion is made for a new trial. The boy is now afflicted with epileptic fits, but it was not pretended that he was otherwise delirious.

ALLIGATOR'S PRIZE.

The Portuguese Consul has published the following, as the statement of the captain of the Alligator's prize, of the encounter between her and the Alligator, as related by him before Judge Davis, on the late examination.

"Capt. De Brito stated, that they discerned a vessel apparently under full sail towards them—she hoisted a flag which was soon lowered—(this, the Alligator's officers said was her signal.) Capt. De Brito cleared up his sails and hove too, in order that she might come up, and be able to avoid a night contest. On his preceding voyage he encountered at night an insurgent schooner, which had shewn American colors, and which with great difficulty he succeeded in driving off. When the Alligator came within gun shot, he fired at her—she hoisted American colors, but did not, as is usual with the Portuguese, fire a gun, by way of affirming them—he therefore, not knowing her true character, but apprehending that she was one of the cruisers which have so long depredated upon Portuguese commerce, continued to fire, until she ranged alongside and discharged a broadside, when her colors being thus affirmed, he hoisted his Portuguese ensign, and fired one of his stern chasers to affirm it (the schooner being alongside, this shot of course could not have been directed at her)—he then ceased firing, and by order of the schooner, sent his boat to her, where his boat's crew were detained as prisoners, and the ship was forthwith taken possession of. He did not hoist his national flag until the American colors were affirmed, because, thinking that the schooner was an insurgent privateer or a pirate, he feared that she would make greater efforts to capture him—while he hoped that she should be able to frighten her off by firing at her. His blue flag was a wind-vane, commonly worn by Portuguese Brazilians—it had been constantly worn from the time he left Bahia—it was not hoisted all the way up, because in such a situation it might have been entangled with the truck, and would not accurately have denoted the course of the wind."

The British sloop of war Hind, Capt. Burroughs, has arrived at New-York. She was dispatched in pursuit of a British officer who had fled from England with a large sum of money belonging to the government. The delinquent, it is said, was a purser in the British navy, and was entrusted with from £20,000 to £30,000 sterling, for the purpose of paying off certain crews, with the whole of which he made off, and arrived here a few days since in the Comet, from London, having passed himself off as a gentleman of fortune. Capt. B. reached town on Tuesday afternoon, and in a short time, with the aid of our police officers, secured the person he was in quest of, and had the good fortune to obtain nearly the whole of the money—it is said to the amount of twenty thousand pounds sterling.—N. York Mer. Adc.

We understand Farmer, who was to have been executed on Thursday last, for the murder of Anna Ayer, died in Amherst jail on Sunday evening last.

The store-house and stock of goods belonging to Maj. Dusenberry, at New-Hampton, N. J. were destroyed by fire on the 16th.—The loss is computed to amount to at least \$3000. It is supposed that the store was first robbed and then fired.

CONGRESS.—No public business of any importance has been finished the last week in Congress, the important business in the hands of Committees not being matured.

The Committee on Naval Hospitals have reported to Congress a statement of the annual receipts of the navy hospital fund since the passage of the act of Congress, 26th Feb. 1811, establishing navy hospitals. From this statement, it appears that there has been received the sum of \$155,468, 2, from which they deduct amount of expenditures debited to said fund, \$10,652 85; leaving a balance unexpended of \$144,815, 17.

FOREIGN NEWS.

AUSTRIA. VIENNA, OCT. 25.

Private letter. The journey of Prince Metternich to Hanover excites much interest. It may be relied on that this government continues on good terms with Russia, and that it is endeavoring to maintain peace in the rest of Europe.—This object cannot be obtained unless the Porte consent unreservedly to the just demands of Russia; and much difficulty exists relative to the guarantee required by Alexander in favour of the Greeks. The English Ambassador at Constantinople, had, it is said, proposed some modifications, which Russia would not consent to. Austria and Prussia are of opinion, that the Porte ought to give the guarantee to the extent required by Russia. And it is believed the object of Prince Metternich's embassy to Hanover, was to influence the King of England to make common cause in this respect with Austria.

The latest advices from Constantinople confirm the former accounts that Persia had commenced hostile movements against the Sublime Porte. One of the sons of the Schah has marched against the Pashalik of Bagdad, with a force of 60,000 men.

Gibraltar papers have been received to Nov. 21. They contain various accounts of serious disaffection, and occasional tumults proceeding in several towns in the south of Spain, particularly at Cadix, Seville and Malaga. There are also various accounts of the prevalence of the fever on the Mediterranean coast, which still destroyed a large number of the inhabitants.

The Government of Hayti is united under a President, Senate, and House of Representatives, the latter, in an address to the People, has given an encouraging expose of the state of the republic.

FROM CARACAS.

"CARACAS, Nov. 19.—Things look uncommonly prosperous in the Columbian republic. The arrival of an American Consul, in Mr. Lowrey, looks well. Liberal principles are taking deep root in our Congress hall. Coffee and sugar are to be exported duty free for ten years. Cocoa and indigo to pay ten per cent. All books, maps, printing apparatus, tools of mechanics and agriculturists, are to be free of impost, and basts, pictures, &c. to be admitted freely. Custom house oaths are abolished, and a word of honor taken.

DEATHS.

In this town, Miss Elizabeth Wheeler, aged 21, dau. of Mr. Samuel S. Wheeler; Miss Charlotte Bissell, 14; Daniel Sharp, son of Mr. Charles Hood, 1; Mrs. Mary Sanger, widow of the late Mr. Zedekiah S. S. 53; Mrs. Nancy, wife of Mr. Wm. Ross, 35; Sarah Elizabeth Bumblest, 21-2, daughter of Mr. Josiah B.; Theodore A. Eaton, infant son of Mr. John F. Newton; Mr. Daniel Wilson, 49, formerly of Roxbury; Mary, wife of Mr. Francis M. Addington; Francis Ann Swall, youngest daughter of Mr. Sewall Hill; William P. S. Thordike, eldest son of Mr. Jeremiah Thordike, 9 years; Dr. William T. Conway aged 49.

In Charlestown, Joseph, son of Mr. Francis Stiles, aged 4 1/2 m.; Mrs. Mary Hanson, wife of Mr. Clark Hanson, 26.—At Lechmere's Point, Cambridge, John Denning Jarvis, eldest son of Mr. Deming J. Jarvis, 6.—In Malden, Mrs. Mary Green, 78.—In Canton, Major Peter Crane, a revolutionary patriot, 83.—In Dedham, Edward S. Swift, Esq. attorney at law, 24.—In Salem, Mr. Thomas Wheeler, 65, a soldier of the revolution.—In Amesbury, Mr. Aaron Colby, 70.—In Bristol, R. I. Shearjashub Bourne, Esq. 70.—In Merrimack, N. H. Rev. Jacob Burroughs, D. D. 73.—In Middle-town, Con. Hon. Asher Miller, mayor of that city, 68.—Charlestown, Mrs. Experience Smith, wife of Mr. David S. 48; Miss Eliza Foster, 21.—In Cambridge, Mr. Leonard West, 21.—In Salem, Mrs. Elizabeth Campbell, 52; Mrs. Sarah Batten, 64; Mr. Daniel Parker, 70.—In Gloucester, Ms. Mary, wife of Capt. William Grosbeck.—In North-Bridgewater, Mrs. Chloe Howard, daughter of Caleb Howard, Esq. 29.—In Nantucket, Capt. Joseph Swain, 69. He accidentally fell from the upper part of his grist-mill, and expired in a few minutes.—In Newbury, Maj. Jacob Burritt, 65.—In Sanford, (Me) Major Gen. William Frost, 81.—In Dresden, Samuel Bridge, Esq. formerly of the firm of Barker and Bridge, of Boston, 44.—In Middletown, Con. Timothy Southard, Esq. Cashier of the Middletown Bank.—In Rutland, (Vt.) Rev. Heman Ball, D. D. 57.

BOOKS FOR THE SEASON.—Just published by SAMUEL T. ARMSTRONG, 50, Cornhill, Boston, and by JOHN P. LIVEN, No. 146, Broadway, New-York.—

1. The Re-captured Negro, by Mrs. Sherwood, author of Little Henry and his Bear, with a copperplate frontispiece. Price 31 cents.
2. Lilly Douglas—a simple story—humbly intended as a premium and pattern for Sabbath Schools. "She knows—and knows no more—her Bible true." Price 37 cents.
3. The Italian Convert, a narrative founded on fact. "Early, not sudden, Death his evil paid." Price 31 cents.
4. Picturesque Piety, or Scripture Truths illustrated in 48 original Poems—by Rev. Isaac Taylor. Price 31 cents.

* All the above little books have an engraved frontispiece, and are neatly printed and bound, and will be found very interesting presents for the season. (See Recorder, Dec. 29.)

In Press—several other similar works, and the LIFE OF CAPT. JAMES WILSON, all which will soon be out.

For sale above—A great assortment of Books, particularly on Religious subjects.

Preparing to publish, a new edition of SCOTT'S FAMILY BIBLE, being the third Boston, and ninth American edition. Upwards of 24,000 sets of this popular and standard work have been printed in this country! A few copies remain for sale at 24 dollars.

D. DWIGHT'S Travels in New-England and upon New-York.—This work is to be published upon fine paper, in four Octavo volumes, of about 475 pages each, and will be furnished to subscribers at \$2 50 a volume in boards, two or more maps will accompany the volumes.

The great importance of a liberal and enlightened history and description of New-England, and the pre-eminent qualifications of Dr. Dwight, for such an undertaking, have obtained for this work the ready subscription of a large number of the professional & mercantile gentlemen of this metropolis. The first volume will be ready for delivery in a very few days. Those who may wish to subscribe, may address by mail or otherwise, to David Hale, Jr. No. 7, Kilby Street.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator on the estate of WILLIAM HENDERSON, late of Weymouth, in the County of Norfolk deceased, and has taken upon himself, and to the said executor, as the law directs. And as he is now having demands against the estate of said deceased, he is required to exhibit the same, and all persons indebted to the said estate, are called upon to make payment to
Wm. Henderson, Adm'r.
Weymouth, Jan. 2, 1822.

POET'S CORNER.

For the Boston Recorder.

PALESTINE MISSIONARY.

How, envied TEMPLE, would this heart rejoice?
Had it in halcyon days made TEMPLE'S choice,
Relinquish'd bubbles, sought and strove for grace
For me, vile worm, and my poor dying race,
Surrender'd home, and self, and all for God;
And for an interest in th' atoning blood.
Ah! what is life? the meteor of a night!
A doubtful, dark'ning, evanescent light:
Of transient import when or where it shines;
Or to what spot its sickly rays confine;
Or where its rude, or rippling current runs,
Whether in polar frosts, or tropic suns;
How great is suffering, or its joys how few;
How harsh so'er its fare the journey through;
If but the life He gave, to God be given;
If but a better life commence in heaven.
Go! Herald of the Cross, O man of God!
And plant your footsteps where thy Master trod:
There trim your lamp afresh, your oil renew;
Unfurled his banner to the world's view;
Catch from the hallow'd spot, the holy ground,
And all the sacred scenery around,
A brighter halo through your heavenly way,
And break, on groping man, a gospel day.
Go! show bewild'ring man his origin,
His lost estate, a soul engulf'd in sin!
Point to his head—long course from realms of light,
Adorn the dark'ning vale of ceaseless night;
Awake his slumbers, stop his mad career,
And fill, with Sinai's awful voice, his ear:
Teach him to cry for mercy, in the dust,
Mercy in CHRIST, and in that mercy, trust.
Go! messenger of love, re-ume the spot,
Renew the wondrous scenes so long forgot;
Go! cause once more a Gospel sun to shine
And scatter healing rays o'er PALESTINE. S.

MISCELLANY.

DISSERTATIONS—No. XVI.

For the Recorder.

"On the use of means in the conversion of sinners."
That God works by means is clearly proved
from declarations of Scripture, and from fact.
"Of his will begeth he us with the word of truth."
"I have begotten you, says Paul, through the gos-
pel." Many other texts might be adduced, but the
fact, that Christ commissioned his disciples, say-
ing, "Go ye into all the world, and preach the
gospel to every creature," is sufficient to show
that God intended to make use of means in the
conversion of sinners.

From facts we learn, that sinners are brought to
repentance only where the Bible, and other means
of grace are enjoyed. And when these means
have been most faithfully employed by Ministers
and Christians, then the triumph of the general sen-
timent upon this subject, that no enlightened
Christian has any hope of a sinner's repentance,
until the appointed means are used. He no more
expects it, than he expects a harvest without using
means. Facts will show that no event in the nat-
ural, or moral world takes place without suitable
means. Even the miracles, on sacred record,
were accompanied with certain means, or signs,
without which they would have been totally de-
stitute of meaning, and suited only to perplex the
minds of rational beings.

To exhibit the proper influence of means, it will
be necessary first to show their influence in the
natural world, and then to apply our conclusions
to the present subject. It is one of the first dicta-
tes of reason, that every created being is dependent
upon its Creator, for the existence, and continuance
of life. It is no less a dictate of reason, that the
inanimate creation, and all the laws by which
it is regulated are continually dependant upon the
same Being. To believe, with a modern philoso-
pher, that God, at first, so constituted the things,
which he made, that they should act by their own
powers, or properties, and he exist in relation to
them only to contemplate the scene of their opera-
tions, is virtually granting an independent power
to created objects. Allowing, as every consistent
philosopher must, that God did grant peculiar prop-
erties to the works of his hand, the same omni-
potent will, that spoke them into existence, must be
continuous—it must extend to every object, even
the most minute; and when it ceases thus to ex-
tend, the object itself must cease to exist.

From this view it appears perfectly evident, that
means in the conviction, conversion, and sanctifi-
cation of a sinner, have no efficiency of their own;
but are inseparably connected with the appoint-
ment and agency of God. They are as nearly
connected at the very moment of conversion as at
any other time; and in this connection, instead
of destroying free agency, is the very circumstance
which preserves it. The fact, that at the mo-
ment of conversion, love to God, instead of hatred,
is produced in the sinner while viewing the same
motive, does not militate against what is now
stated; for this love is no less an act of the sinner,
than his hatred, nor is he any less free in this,
than he was in any previous, or will be, in any
succeeding act. Deny this, and you must imme-
diately allow that a moral agent in conversion is
not accountable for his conduct. Regeneration,
therefore, is supernatural, not on account of the
agency of God, for that is concerned in every
event, nor because means are not employed, but
simply because the selfishness of our nature is
counteracted, and love to the character of God is
produced by the application of the same means,
which previously put in exercise the enmity of the
heart.

The use of means instead of detracting from
the glory of God, is the very method which most
clearly displays it. Were God to produce the
fruits of the earth instantaneously, a display of his
power might be seen, but we should never discover
that peculiar wisdom and benevolence, which
we now perceive exhibited in the growth of the
grain, and in the bud, the blossom, and the ma-
ture fruit ripened by the genial rays of the sun.
It is the same in the moral world. The economy
of means for the salvation of sinners, instead of ob-
scuring the divine perfections, exhibits in the most
striking light, the meekness of man, while it man-
ifests, in a manner suited to the apprehension even
of a child, the power, wisdom, and boundless be-
nevolence of him, who fills all in all. K.

For the Boston Recorder.

CHARITY INSTITUTION IN AMHERST.

This institution, as to its government and course
of instruction, has now assumed the attitude of a
College. It has a President and two Professors,
men, in whom the public have confidence, who
have all entered upon the active duties of their of-
fice, and have under their care, pursuing the study
of the sciences, in four classes, fifty-six students,
and a fair prospect of a large increase. The col-
lege building, which was finished in August, is of
course nearly filled with students. A house for
the President will probably be finished in a few
months. A library of nearly one thousand vol-
umes of valuable books is collected, and some
hundreds of dollars in deposit for procuring a phi-
losophical apparatus so soon as it can be obtained.
An apparatus for electrical experiments is already
procured. It is also worthy of remark, that more
than half the rooms in the college building are
furnished for the reception of charity students, and
the other half, it is expected, will be furnished, at
a very remote period, by individuals, or by indi-
vidual towns, who by finishing and furnishing a
room have the privilege of naming the room, and
of having it occupied by any beneficiaries who
may come to the institution from said town.
Whether such a institution is needed in that
section of the state, each must decide for himself.
I am satisfied. That is a rich and populous por-
tion of the Commonwealth. Amherst is at a proper
remove from all flourishing institutions, and is in

the midst of a community, that have done much
to support the cause of science and of evangelical
truth. There is connected with the Institution a
fund of fifty thousand dollars, by which from fifty to
a hundred young men may be constantly aided in
their pursuit of an education with but little em-
barrassment; and finally, what is an object of very
high estimation, there is very little reason to fear,
that their funds, as in some unhappy instances,
will ever be diverted from their original design.
I am now induced to give that Institution my un-
qualified support, because I believe, that of all the
objects for which the charities of the Christian pub-
lic are solicited, none is so pressing as the educa-
tion of young men for the gospel ministry; and
that in no place can our liberalities now accom-
plish so much as in that Institution. If I am cor-
rectly informed, the beneficiaries now there, re-
ceive their board, tuition, room and furniture, and
the use of the library, and are required to pay only
one dollar per week.

Now is not this the very Institution we need, to
support our education societies, and keep in steady
operation that system of recruit, which must fill
the ranks of the gospel ministry. This is so strong-
ly my impression, that I dare not any longer with-
hold my support from what I consider the cause of
God. That Institution will rise; the churches will
feel the benefit, and my posterity will be glad to
see my name among its early supporters.

If the Institution had been located in some other
town in that vicinity, it had been no concern to
me. And had I been appointed to locate it, I
might have selected another spot. But as I now
view it, the question of location is, in the course of
Divine providence, settled; and has thus given a
direction to my prayers and my exertions. Those
who have labored in erecting that Institution have
my thanks, and shall hereafter feel the effects of
my small, but ungrudging liberality. We might
perhaps, contend respecting the site of a central
Institution, till we had discouraged those who are
toiling to erect the one in question, and had lost
the opportunity of giving birth to what we have
all regarded a desideratum in the Commonwealth.
—but what should we gain? That noble fund at
Amherst must be lost, which is designed to pro-
mote that system of religious truth, which Christ
and the Apostles taught, and which the prayers
and blood of our pious ancestors had rendered sa-
cred in our churches. And in the mean time the
cry of those who are perishing for lack of vision,
and who, by our united efforts, might have had
the gospel, will have gone up to heaven; and, per-
haps, the same darkness and death which we thus
prolong, come as a curse upon our beloved off-
spring. If what is doing at Amherst, should lead
to greater exertions elsewhere, in all this my soul
shall rejoice, and I will pray for every Institution
that spends its energies to diffuse the waters of life,
and save an apostate world. SPECTATOR.

SABBATH SCHOOL FACTS.

From the N. Y. Christian Herald.

Some individuals in New-York, convinced of
the practicability of applying with success Dr. Chal-
mer's local system, by our Sunday Schools, pro-
cured the formation of a local Association, by the
teachers of a male and female school. They
there marked out a district in the heart of the city,
for a field of operation, subdividing this field into
small districts, assigning to each member his
particular locality. In the short space of four and
a half months from its formation, this Association
had found 350 children for the Sunday Schools,
for 66 of whom they procured places in free schools,
procured the administration of medical aid to 32
indigent persons, relieving also the necessities of
many others; distributed 49 Bibles, 31 Testa-
ments, and 652 tracts, procured 29 subscribers for
Bibles, of from 1 to 12-1/2 cents per week; col-
lected on subscriptions for Bibles 18 dollars for the
benefit of the New-York Bible Society.

Many adults were also found who could not
read, and though anxious to learn, could not leave
their families to attend schools; some of whom are
now receiving instruction at their homes, from the
teachers.
Pursuing the same object, the conductors, in an-
other instance, of a male and female school, formed
a united association, and marked out a field for
labor, embracing little more than five blocks im-
mediately around their school rooms, and notwith-
standing the ground had previously been exam-
ined again and again by the visiting commit-
tees of several other schools, they in three or four
weeks, found on this small field, upwards of 70 fit
subjects for Sunday School instruction. Among
this number was a young colored adult, who,
when he entered the school did not know the let-
ters, and on the fourth Sabbath after, was reading
simple sentences. A colored lad was also found,
who says he has no home, on occupation, no friends,
and no where to lay his head; but eats his victuals
when and where he chances to get any, and takes
his repose for the night wherever his sleepy mo-
ments overtake him, under the best covering that
happens to be in his way, or in the open air on
the step of a door. He now attends the school reg-
ularly, appears anxious to learn, and promises fair
to make good improvement.

Our limits will not permit a detail of the agree-
able and instructive visits already made, in pursu-
ance of this local system, some of which have been
sufficiently interesting to form a valuable tract.
Experience, limited as it has been in this business,
has taught the feasibility of such a course of visit-
ing, as well as its practical good effects. It has
demonstrated clearly and conclusively, that the
prejudices incident to certain classes of people,
however deeply rooted and long cultivated, are
not insurmountable. The forbidding aspect, the
stern demeanor, and all those mingled feelings at-
tendant on the accumulated evils of pinching, and
neglected, and too often despised poverty and
ignorance, are all hushed before the mild radiance
of the smiling messenger of peace, consolation and
active benevolence. All these soften, melt and
disappear, at the first ray of friendship that strikes
across their view, and all are swallowed up in
thankfulness and gratitude hardly to be expressed
at every repeated visit, poured forth in still greater
effusions. We speak not of a single instance,
when we say the internal aspect of the house, both
moral and domestic, is soon changed in conse-
quence of this system of visiting. The children
who at first were ragged, filthy and idle, or worse
than idle on the Lord's Day, are now cleanly and
decently clothed, regular at school, where they
are attentive and diligent, improving their minds,
advancing in morals, and becoming amiable and
interesting. The morose and distant character of
the family is changed to serenity, cheerfulness and
affability, and with a confidential trust, their whole
heart is opened to the visitor; and it may not be
saying too much, to add, little short of adoration
has been attempted to be offered, as to a mes-
senger divine, bearing the riches of heaven to
men. Their dress, furniture, and the whole inter-
ior of the dwelling have soon put off their sooty
and squalid aspect, and assumed the appearance
of cleanliness, industry and studied neatness.
Some who before regarded not the Sabbath, but as
a day of idle recreation and profanation, have so-
lited admission into a place of worship, and be-
come regular attendants. And some, it is believ-
ed, have turned from the error of their ways, and
set their faces towards a better country, beyond
the abodes of evil, of poverty and of wretchedness.

The book of life has been sought for, and read
with eagerness, when apprized of its superior ex-
cellence. And the once a slave of inebriation and
all its attendant evils, has already, in some good
measure, become the kind husband and the provid-
ent parent.
Some facts that have been disclosed in these
visits, and which are calculated to touch the fier-
est feelings of our nature, will be briefly recounted;
together with some others no less interesting to the
cause of Sunday Schools.

The first that we mention, is that of a mulatto
infant being hired out to be nursed in a poor de-
pendent family, by a lady whose equipage would
seem to assign her a distinguished place amongst
the brilliant of our city, and who subsequently
forbid the procuring of such medical aid as the
child should need, or nourishment to restore health
or sustain life, as the little innocent had never seen
its mother, and she was determined it never should.
The consequence was—but we forbear.
We need not add the closing scene. Imagination
will readily supply the rest, and survey the infantile
spirit soon winging its way to the invisible world.
W. C. an interesting little white boy, about five
years old, was found residing with a colored fam-
ily in a cellar. The protector of this orphan is a
very aged negro, who gave the following history
of the child, and which on investigation is found to
be correct. His mother was of a family that passes
for respectable in this city, and in which the old
negro was long a servant. She married against
the will of her parents and of the family; and, in
consequence, was denied the hospitality of her pa-
rental roof. Her husband was a Sea Captain, and
on his first voyage after their marriage, was lost at
sea, and she in consequence was left without a
home, and destitute, and in that situation which
above all others is calculated to excite the pity
and compassion of all, even of a savage, or
an inveterate enemy. But with her it was far
otherwise. On her no ray of compassion gleamed.
To her, no hand of pity was extended,
save by this old negro, once the servant in her
father's house. With him she took up her abode,
and there became the mother of this boy. Heart
broken, forlorn and helpless, her constitution
soon yielded to the weight of her accumulated
sufferings, under the distresses of sickness, and a
dependence so unnatural and trying, and the malig-
nant frowns of that house to which nature and
points as the seat of affection, forgiveness and love;
she sunk under it, and left her babe to the care
of her only friend, but whose age and decrepitude
rendered him scarcely able, with his utmost exertions,
to supply his own wants. He saw her re-
mains committed to the dust, and has ever since
continued to cherish the little nursing with the
best of his scanty means. Neither did the situa-
tion of the orphan soften the unrelenting severity
of the parental house; and no place for pity or
compassion was opened to him in the breast of a
white, till he was found by the Sunday School vi-
sitor. His worthy old protector is now released
from the heavy burden of his charge; and the
long neglected innocent orphan has now a place in
the abodes of his kindred colour, where he enjoys
all the privileges which a pious family can bestow,
and all the instruction that a foster parent, and
Sunday School can impart, and where he would
fain for the first time indulge in the endearing ap-
pellation of father and mother.

E. P. an orphan girl, about 11 years old, ab-
sconded in the early part of September from her
mother's, where she lived, the only child in the
house, and was ill used in consequence of a too
free use of ardent spirits, by both uncle and aunt.
She found a place to take care of a child in a fam-
ily, where she stayed a short time, when meeting
with A. B. a girl about the same age, she was per-
suaded to leave her place and go with her. A.
had been enticed by a white woman to take from
the house of her diligent parents several articles
of some value, which she absconded in the
latter part of August, and carried to this woman,
who lived in a cellar. In this cellar, which was
inhabited by an unknown number of blacks and
whites, male and female, of all ages, these two
girls were found about the middle of October, af-
ter an absence from their homes of more than six
weeks. They had been enticed there by promises
of doing well by them. Their occupation was
street begging, or, in other words, to bring to the
cellar whatever they could lay their hands on, get-
ting some little employment, and then make off
with whatever was intrusted to them. In this
they succeeded so well as to give satisfaction, ex-
cept in one instance, by the avails of the day were
small, and they were ficed to sleep in the street,
which brought on A. a dangerous illness, and
which would probably have proved fatal, had they
not been providentially discovered just in time to
get her to her father's house. The whole group
immediately quit the cellar, and cannot be traced
out.

One visiter found seven contiguous houses in
his locality, sixteen numerous families, and altho'
within hearing of two churches, but one of these
families had any connexion with a religious peo-
ple of any denomination.
About 15 children were found in one instance in
a small cluster of room, but no individual to own
even one of them as his child.
One miserable house (tenanted by three families,
has furnished at the same time one school with
ten boys, not one of them having any other means
of instruction.
One visiter alone collected and brought in at
once ten scholars, before the school was opened in
the morning.
Four subjects for vaccination were found at one
short visit.
A widowed mother of five boys, who all seemed
no longer subordinate to her authority, put three
of them into a Sunday School. After a little while
she was so much pleased with the good effects of
the school upon her children, that she expressed her
joy with many thanks and tears to the visiter, say-
ing "there yet was a hope of some comfort with her
dear children;" that "she was rejoiced to find
that they had met with persons whom they would
love, respect and fear!"
A father being asked by the visiter why he sent
his son to the Sunday School, replied, "my reli-
gious principles I trace to a Sunday School in Eng-
land 30 years ago; and they never left me till
they placed me in the church of God; and there-
fore with the same hope for my child, I send him
to you."

A girl was picked up a few years ago, ragged
and filthy, in the streets of our city, by a visiter,
and conducted to a Sunday School, where she
continued to attend, and made such rapid im-
provement, that she has become qualified to teach
a common day school, which business she now
follows with reputation and profit to herself, is an
honour to her sex, and below and respected by a
numerous acquaintance.

A young man called a gentleman in this city,
presenting him with a hundred silver dollars,
saying, "I wish you to send this to my poor moth-
er in Ireland; tell her this is all I have in the
world, and I owe it to her for the kindness she did
me in sending me to the Sunday School when I
was a boy. It was the school that made a man
of me; for without the instruction I there received,
I should never have been worth a penny, but
must have been a dirty worthless vagabond all
my days. This money will do her good, rejoice
her heart, and make her happy, and I can now
take care of myself and am more."

These facts, we are aware, do not all relate to
the subject of the local system, but they have all
a direct and forcible bearing on Sunday School
labours, and such as they are we leave them, a
comment on themselves and on our subject, which
we here dismiss for the present, with a brief re-
mark.

These facts collectively show us how almost
countless are the needy and wretched, and the num-
berless ways that are open to a successful display of
active and philanthropic benevolence; also the im-
portance of our subject in relation to the political
economy of our city and country.
Is the visiter apprized that provision is made in
our city for the relief of every kind of unprovoked
suffering? he will never want for arguments to
meet every case he may fall in with. If he meets
those who stand in need of instruction, there are
Sabbath and free schools and places for public
worship. Do any want books? there are Bible
and Tract Societies. Are any sick or wounded?
there is the Dispensary. Are any exposed to the

ravages of the small pox? there is the Dispensary
and Physicians to vaccinate them. All these aids
can be had gratuitously. Are any in want of the
necessaries of life? here and there are means of
supply for all the deserving. Finally—To the
resources of his own bosom, he will look for com-
fort and consolation for the afflicted, and balm
and antidotes for a thousand nameless difficulties
and vexations.

When a population the most prejudiced and in-
accessible shall see and be made acquainted with
the salutary and happy effects of such institutions;
and further, when they shall see that the way is
here open to their children, where they may be
well provided for, trained up to usefulness and in-
dustry, and be educated for the highest honours
and emoluments in the gift of our country; they
will not shut out themselves or their children from
a participation in such a heaven-born beneficence.
When they see that it is no bigoted machinery, or
intrusion to mar their quiet or enjoyment, but rather
that friendship which seeks to promote them,
they will open, not only their doors, but their
hearts also to the visiter, that herald of peace, and
speed his efforts with joy and gladness.

ANECDOTES.

In company with a pious Attorney, a few days
since, the question was asked him, "How he could
conscientiously plead for some of his Clients?"
The reply was, "Sir, I have not for many years
undertaken a cause which I could not pray for—
and I have never lost a case for which I could
pray!" If all lawyers would do thus, the oppres-
sion of the innocent would be less frequent.

A word in season.—A profane coachman, point-
ing to one of the horses he was driving, said, to a
pious traveller: "That horse, Sir, knows when I
swear at him." "Yes," replied the traveller,
"and so does One above." The coachman seemed
to feel the reproof, and became immediately silent.

A Minister in the country, who frequently visit-
ed a widow lady with one daughter, always heard
and complaints from the mother, that her daugh-
ter was fond of public amusement. One day when
this was again repeated, the daughter said, "Mo-
ther, who took me first to those places?" Con-
science did its office, the mother was silent, and
no more was said on the subject.

When Dr. Bennet, the Bishop of Cloyne, first
entered on a curacy near Cambridge, the town was
overrun with Methodists.—His discernment read-
ily pointed out the cause of the emptiness of the
church, whilst the neighboring barn teemed with
hearers; it arose from the custom of reading the
sermon, when the eyes of the preacher being immov-
ably fixed on the book, and his voice almost lost
in a statue, save the droning whine, or the mumbling
lip. Dr. Bennet instantly adopted the extempora-
neous mode of preaching, and soon transferred the
swarm into his own hive.—[Perry's Anecdotes.

Watches, Jewelry, Gift Goods, etc.

THOMAS A. DAVIS.

INFORMS his friends and the public, that he
has taken Store No. 2, (corner) Market Row,
where he offers for sale, a general assortment of
Repenting, Musical, patent Lever and plain Gold
Watches; high and low priced English and
French Silver do; Gold Chains, Scale and Keys;
Pearl, Jet, Paste, and plain Gold Jewelry; Plated
and Brass Candlesticks; Snuffers and Trays;
Britannia and Block Tin Tea-pots; Tea Trays, in
sets to match; plated Castors; Penknives; Scis-
sors; gilt latched and Steel Reticule Clasp; or-
namented Hooks and Eyes; Snaps; Waist
Clasps; Tortoise-shell and Horn Combs, and a
great variety of FANCY ARTICLES; all of which
will be sold on the most reasonable terms. 6w

SCHOOL REMOVED.

MISS BORDMAN informs her friends, that she
has removed her School into the house occu-
pied by Mr. E. Nickerson, Devonshire-st. first door
on the west side from Milk-street where she con-
tinues to instruct young Ladies and Misses, in Sci-
entific and Ornamental branches of Education.

JAY'S FAMILY PRAYERS.

New Edition enlarged.

HENRY WHIPPLE, Salem, Ms. has in press,
and will soon publish, a second American
from the third London edition of PRAYERS FOR
THE USE OF FAMILIES; or the Domestic Mis-
tress's Assistant. By WILLIAM JAY. Dec. 29.

SPRINGER'S HYMNS.

JAMES LORING has for sale at his Book-store,
No. 2, Cornhill, price 38 cts. Songs of Zion:
being a collection of Hymns. By M. Springer, Jr.
Third edition.

As above, the Methodist Hymn Book, recom-
mended by three Methodist Bishops.
Smith and Jones' Hymns. Also, Hymn Books
in use among nearly every religious denomination.

JUSTUS LINCOLN.

NO. 47, Cornhill, Boston, manufactures and has
constantly for sale, GOLD & SILVER LEAF,
warranted of the first quality; also, Gold and Sil-
ver Bronzes, all of which will be sold as low as
can be purchased elsewhere. Persons from the
country, who use or vend these articles, are re-
spectfully invited to call; or their orders, inclosing
cash will be promptly attended to. Dec. 22.

Fuller's Calvinistic and Socinian Systems.
FOR sale by LINCOLN & EDMANES, No. 53,
Cornhill.

Fuller's Calvinistic and Socinian Systems com-
pared, as to their moral tendency. Price \$1, 12.
This masterly performance of Mr. FULLER,
has received the cordial approbation of the friends
of truth on both sides the Atlantic, and is believed
to be an unspeakable defence of Evangelical
Doctrines, particularly in relation to the character
of the Saviour.

Also, for sale, a few copies of BUCK on Reli-
gious Experience, a new edition of which is impres-

PARKHURST'S GRAMMAR.

LATELY published, and for sale at the Book-
store of S. T. ARMSTRONG, "A Systematic In-
troduction to English Grammar, by JOHN L. PARK-
HURST." Price 20 cents.—This work contains a
new and improved method of teaching English
Grammar, and has been found, by instructors who
have adopted it, greatly to facilitate the study to
children and beginners.

PAYSON'S ADDRESS TO SEAMEN.

Just received as above, An Address to Seamen,
delivered at Portland, Oct. 28, 1821, at the request
of the Portland Marine Bible Society. By Rev.
EDWARD PAYSON. 12 1-2 cents single, \$6, 25 per
hundred. Dec. 22.

WATTS' IMPROVEMENT OF THE MIND, WITH QUESTIONS.

JAMES LORING, has just published and for
sale, at his Book-store, No. 2 Cornhill, Boston,
price 63 cents in sheep and lettered.—
THE IMPROVEMENT OF THE MIND. By
ISAAC WATTS, D. D. to which are added
QUESTIONS adapted to the Work; for the Use
of Schools and Academies.

Dr. Johnson's Recommendation.

"Few books have been perused by me with
greater pleasure than Dr. Watts' Improvement of
the Mind; of which the radical principles may in-
deed be found in Locke's Conduct of the Under-
standing; but they are so expanded and ramified
by Watts, as to confer on him the merit of a work
in the highest degree useful and pleasing. Who-
ever has the care of instructing others, may be
charged with deficiency in his duty if this book is
not recommended." Dr. Johnson's Life of Dr.
Watts. Dec. 1.

PROPOSALS.

BY TIMOTHY BEDLINGTON and DAVID HARRIS
for publishing, by subscription, "The Sacred
and Profane History of the World Connected, by
SAMUEL SHUCKFORD, D. D.; Revised, Corrected,
and greatly Improved, by JAMES CRIGHTON, R.
A.; Illustrated with a new set of Maps & Plans."
"The design of this work" (as stated by the
author in his Preface) "is to set before the reader
the view of the history of the world from Adam to the
dissolution of the Assyrian Empire, at the death of
Sardanapalus; in the reigns of Ahar, king of Ju-
dah, and Pajah, king of Israel. At this period the
most learned Derrn Prideaux began his connection
of the Old and New Testaments. And I would
bring my performance down to the times when his
work begins; hoping, that, if I can set the
transactions of these ages in a clear light, my co-
laborers may be of some service towards forming a
judgment of the truth and exactness of the ancient
Scripture history; by showing how far the old
fragments of the heathen writers agree with this
history, and how much better and more authentic
is the account of things which it gives, where those
writers differ from it."

The improvements which have been made by
Mr. Crighton, the latest editor of the above men-
tioned work (and by Dr. Clarke his predecessor)
are stated by him in the following advertisement
prefixed to his edition.

"An impression of the following work was nearly
completed in August last, the whole being printed
off (a few sheets excepted) when every copy,
with many other valuable publications, was con-
sumed by a fire in Mr. Henry's Printing Office.
My much respected friend, Dr. ADAM CLARKE,
was then engaged as editor of the work; to which
he had made many corrections, added some notes,
and given the ancient alphabets, with important
inscriptions, in a more lucid manner than they be-
lieve to have been in former editions. But his time being
wholly occupied with many imperious calls, he was
obliged to decline the re-editing of the present
edition, and requested me to undertake it. With
what fidelity it has been executed must be left to
the judgment of the candid and learned reader.—
On looking into the original copy, I saw it abso-
lutely necessary to alter Dr. Shuckford's mode of
punctuation, to expunge many redundant words,
and also to transpose others in innumerable instan-
ces; in order to render the sentences more perspi-
cuous, more intelligible, and more harmonious to a
modern ear. Every intelligent reader well knows,
that very great improvements may be made in these
respects, in constructing sentences, even where
the sentiments and ideas of an author are
faithfully retained. Dr. Shuckford had frequently
a whole octavo page, and sometimes more, on
one period; and the subdivisions of this were mark-
ed only with commas! These are now divided into
three or four distinct sentences; and yet the au-
thor's sentiments are not at all altered. He had
also (like many writers of the two last centuries,
and even some respectable authors of the present
day) detached the prepositions of, to, from, by,
with, from the pronouns which they govern, and
placed them at the end of the sentence. This in-
elegance is here generally avoided. The notes of
Dr. CLARKE, and also those additions and improve-
ments which he had made, in that edition which
was burned, are, as far as they could be recovered,
inserted in this. JAMES CRIGHTON.

London, May, 1808.

The work of Dr. Shuckford, now proposed for re-
publication, has been too long before the public to
need recent recommendations. It is sufficient to
say, that it has been translated into different Eu-
ropean languages; and is by the learned, esteem-
ed a sound and highly valuable work. It may al-
so be regarded as a necessary accompaniment to
Prideaux's Connection of the Old and New Testa-
ments; an edition of which has been recently print-
ed and sold in our country. These circumstances
induce the publishers to hope, and believe, that
they will meet with sufficient encouragement to
enable them to proceed in their present under-
taking. It will be admitted by all, that the sub-
jects, of which Dr. Shuckford has treated, are im-
portant and interesting. And few, if any, will
deny, that he has treated them with much learning and
ability.

CONDITIONS.

The work will be printed in three octavo vol-
umes, with all the Maps and Plates contained in
Crighton's edition; and in a style of execution
not inferior to his.

The price, to subscribers, will be \$2 50 per vol-
ume in boards, of \$2 75 in handsome sheep bind-
ing, payable on delivery. To non-subscribers the
price will necessarily be enhanced.

Those who obtain six subscribers, and will be
accountable for their pay, shall receive one set for
their trouble.